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The Missionary Review of the World

AN ILLUSTRATED MONTHLY RECORD OF PROGRESS AND OPPORTUNITY IN WORLD-WIDE CHRISTIAN MISSIONS

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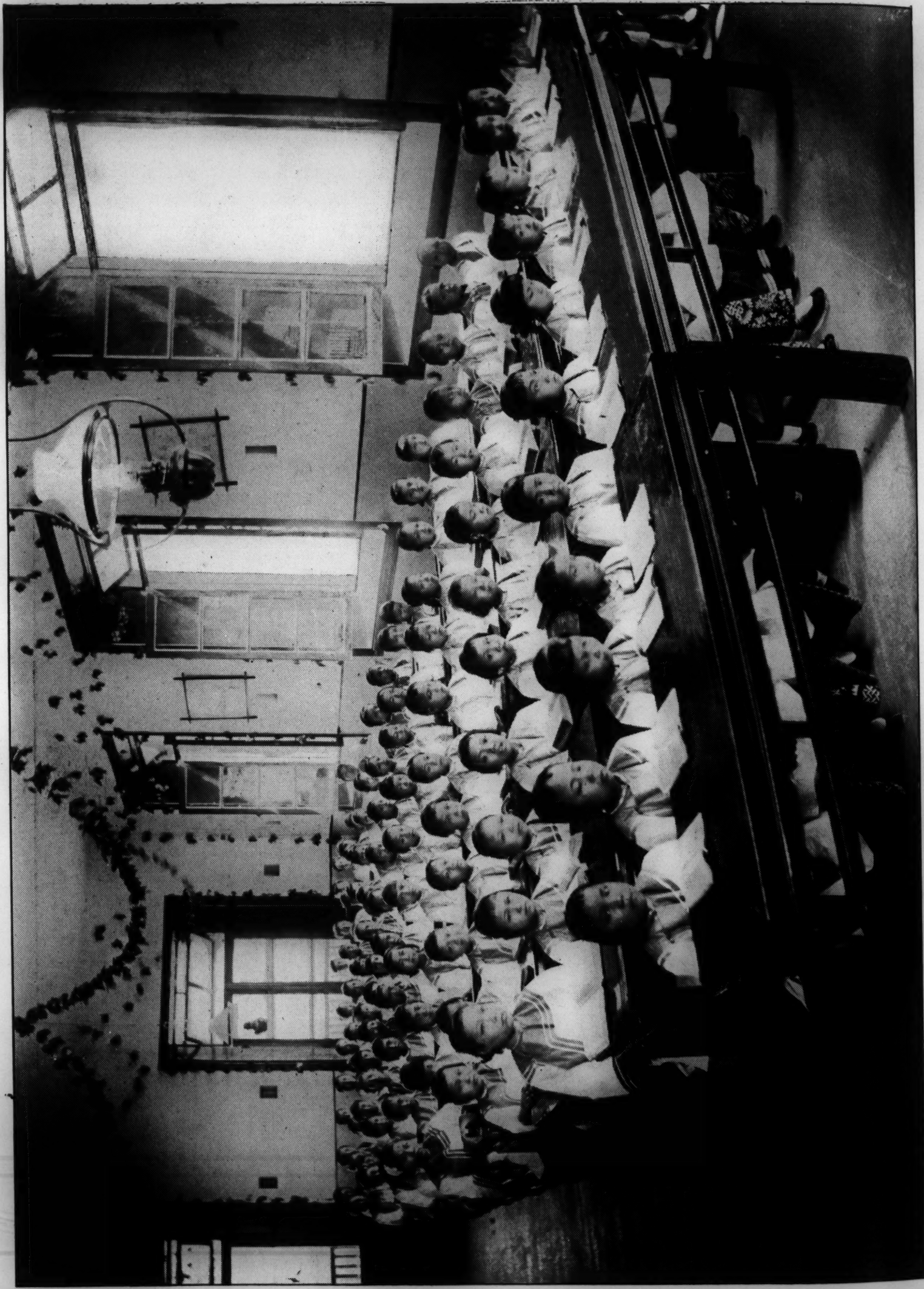
Each number of The Missionary Review of the World contains 80 pages, 8vo. The Bound Volume at the end of each year (nearly 1,000 pages) is a great Missionary Library and Encyclopedia.



FUEL FOR MISSIONARY FIRES



1. The demons of fear and superstition need to be driven out of Asia. Korean children's heads often bear the scars of branding with hot irons, showing their parents' efforts to drive out the evil spirits in sickness. (See page 502.)
2. One result of missionary work in the Far East is that on becoming Christians people usually take on habits of cleanliness of their own accord. The Gospel of Christ seems to be incompatible with filth. (See page 503.)
3. A number of Sikhs from India who are now living in Southern California maintain a distinct colony and are intent on earning a thousand dollars, which will enable them to return to India and live in affluence all their days. Here is a field for missionary work. (See page 525.)
4. Over three thousand American college students are now engaged in teaching classes, or are doing other forms of service for industrial workers. They find in the work an unexpected stimulus for their own spiritual lives. (See page 509.)
5. A Japanese lawyer, pleading for mercy for his client, who had been converted in prison, took the opportunity to explain at length to the court the power of Christianity to transform the lives of men. (See page 517.)
6. As many as 1,000 Chinese girls who are being sent south to be sold as slaves, pass through the Yangtze port of Ichong in a single year. (See page 552.)
8. Tho a Turkish government order had been issued, forbidding the use of French, Russian, Japanese and English as "enemy language," the American Ambassador made it possible for some of the mission schools to continue by securing permission for the use of "the American language." (See page 549.)
8. About forty influential Chinese in the city of Hangchow have formed a Christianity Discussion Club, which meets twice a month for Bible study and discussion. (See page 530.)
9. The total amount spent for education in the United States in 1914 was less than one-third the nation's expenditure for alcoholic liquors, and only a little more than three times the estimated admissions to motion picture theaters. (See page 542.)
10. At an all-India inter-caste dinner, held in Bombay last winter, with the avowed object of doing away with caste differences, 450 were present, 225 of whom were Brahmins, and 20 the "untouchables." (See page 550.)



THE CHURCH MISSIONARY SOCIETY GIRLS' SCHOOL, FUCHAU, CHINA

Here the girls are delivered from bondage of fear and filth and superstition. (See page 499)

THE MISSIONARY REVIEW



OF THE WORLD



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Old Series

JULY, 1916

Vol. XXIX. No. 7
New Series

SIGNS OF THE TIMES

CHINA'S RULER AND CHRISTIANITY

THE death of President Yuan Shih Kai, with rumors of poison, suicide and nervous breakdown, has no doubt removed one of the strong men of China, but has also taken a cause of discord out of Chinese politics.

The late President, Yuan Shih Kai, was a man with energy, ability, strength of character and personal ambition. He came to the presidency at a critical moment, when a strong hand was needed to bring together two opposing factors—the Manchus and the Republicans—and to establish peace. He was, no doubt, a patriot, but with strong personal ambitions. He re-established Confucianism as the state religion and caused himself to be proclaimed Emperor. This latter step brought about a series of revolutions in various provinces and threatened the disruption of China.

Yuan's sudden death on June 6th, and the succession to the presidency of the well-known and respected republican leader, Li Yuan Hung, has caused the provinces of Szechuan, Hunan, Che-Kiang and Shensi to rescind their declarations of independence (caused by their distrust of Yuan Shih Kai) and to reassert their loyalty to the Peking government. This is a decided gain for peace and unity in China.

President Li Yuan Hung is fifty-two years of age, having been born in the province of Hupeh in 1864. He studied at Peiyang Naval College and served on a cruiser during the Chino-Japanese war. Later, he assisted in modernizing the Chinese army. At the outbreak of the revolution at Wuchang he was forced to take the command of the revolutionary forces and was instrumental in arranging the Shanghai Peace Conference. After the abdication of the Manchus he was elected

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

vice-president of the Republic, to which office he was reelected October 7, 1913.

President Li is not a professing Christian but he is very friendly toward Christianity and has given generously to the support of the Y. M. C. A. and other Christian enterprises. He listened most sympathetically to the Christian message given by Mr. Sherwood Eddy when the latter was in China two years ago. The new president promises to enforce the laws of the Republic, guaranteeing liberty and justice to all. There is great reason to expect that under his guidance China will enter on a new era of peace and prosperity and will give even greater opportunity for the advancement of Christianity.

CHRISTIANS IN CHINESE ARMY

THE changes in China since the days of the Boxer riots are in nothing more conspicuous than in the changes in the *personnel* of the Chinese army.

For example, just outside the city of Wuchang there is a large military college, where future officers of the modern Chinese army receive their preliminary training. These students are drawn from all the provinces. One of them, a student named Way Ling from Fukien province, was led through the influence of an Association secretary and a summer conference, into a deep Christian life, and exerted a powerful influence among his fellow students.

The *Foreign Mail* of the Young Men's Christian Association, tells us that Ling's class has now graduated and is scattered among the various military stations in China, the students serving as privates before taking their final course in the Higher Military College at Paotingfu. Some of them who were Christians before have had their faith

greatly strengthened, six were baptized and in at least three different places groups of them are gathered into Bible classes. As these students become the officers of the Chinese army the waves of influence from this campaign of friendship will doubtless go on in ever-widening circles and out of it there may develop the future Army Department of the Chinese Young Men's Christian Association.

WAR AND PEACE MOVEMENTS

THE tragedies of the war are increased, rather than diminished, as the conflict continues. No doubt the purpose of God will be wrought out, either through the war or in spite of it, but it seems unthinkable that there can be rejoicing among the profest followers of the Prince of Peace when whole battalions of men are destroyed, or battleships with their living crews and marines are sent to the bottom of the sea. The death of Lord Kitchener and his Staff, while on their way to Russia, is a serious blow to Great Britain, and the destruction of many British and German warships—valued at \$150,000,000, and between 5,000 and 10,000 lives in a naval battle on the North Sea—will bring sorrow to many hearts. In the meantime, Germans continue to batter away uselessly at Verdun in France; the Italians fail to make much impression on the Austrian defensive; the Russians begin a victorious drive in Galicia and continue to advance in Armenia; the British and Russian forces threaten to cut off the Turkish forces in Mesopotamia; the British repulse useless attempts to capture or destroy the Suez Canal and foil plots to start serious revolutions in India, Arabia, the Sudan and South Africa.

The conflict is more fiercely waged than ever, and yet none can say that peace may not come suddenly. Christians in America have recently made a declaration for the promotion of The American Council of the World Alliance for Promoting International Friendship through the Churches. This held its first National Conference at Garden City, April 25th to April 27th, and affirmed: "We believe it is time for the Christian Church to speak and act in strength and assurance of a deep and full loyalty to Jesus Christ."

The resolutions adopted invited every communion and denomination in the United States to establish a Peace Makers' Commission, if it does not already have one, in order to enter thus into close affiliation and practical cooperation with the American Council of the World Alliance.

Christians are earnestly invited to cooperate in this movement to promote friendship and good will among the nations, for "permanent peace must be ultimately based on religious sanctions, and back of all international agreements must be good will."

RECENT REPORTS FROM TURKEY

THE Russians continue to advance in Asia Minor, but more slowly than at first. As they occupy the Armenian territory, the surviving Christians come out of their hiding-places and peace is restored to the remnant—but Asia Minor as a whole is in a pitiable condition.

The havoc wrought by the Turks can be better realized when we think that the number of Armenians, men women and children massacred or starved to death in the past year would take three days and two nights

to pass a given point marching twenty abreast without a break!

The American Board received a cable from the *chargé d'affaires* at Constantinople, urging that all the missionaries in the interior of Asia Minor be withdrawn on account of increasingly tumultuous conditions, but a message from the United States Consul at Tiflis, Russia, stated that conditions in the region of Van are suitable for the missionaries who were driven out to return. The American Board now has four stations under the Russian flag, Van, Bitlis, Erzroom, Trebizond, and has found the Russian officials extremely friendly.

Matters, evidently, are very different in the Turkish territory and on the Russian side of the line. The American Board expects the male missionaries to return to Van at an early date. They will travel *via* Russia and the Caucasus and, for some time to come, will be occupied mainly in relief work. The missionaries still in Asia Minor (one hundred and twelve in number) are advised to consult with Treasurer Peet at Constantinople and the United States Embassy as to the wisdom of their remaining at their posts.

A company of eight missionaries from eastern Turkey, desiring to leave for home, have been detained at Beirut since January 1st, the Turkish government refusing to allow the United States battleship *Des Moines* to take them off.

In America, the Committee for Armenian and Syrian Relief has been stirred to renewed activity by a recent cablegram which states that many of the Armenian exiles, deported from their homes by Turkish soldiers, are

reduced to eating grass and are dying of starvation by hundreds.

"Sufferings among exiles have been greatly increased on account of their having refused to accept Mohammedan religion in accordance with offers generally made them. The fortitude of most of the people under the sufferings which they are undergoing is wonderful, and they are not losing their Christian faith. The men of the families of many of the exiles are still serving in the Turkish army."

The Committee has commissions at work in several cities of Turkey and Persia and relief is being distributed under the direction of American missionaries and United States consuls, each city being the distributing point for a large section of country where are thousands of destitute people. It is estimated that in Turkey, Persia, Syria, and Palestine there are approximately a million Armenians, Nestorians, and native Christians who are destitute and suffering for want of food and the necessities of life.

IS RUSSIA CHANGING?

RUSSIA, with its immense masses of uneducated peasants, its powerful State Church, its autocratic government, and its atheistical student classes has presented a difficult problem to evangelical Christianity. Is the war to change the situation and to bring new life to the "Orthodox" Russian Church? Already there are reports of such regenerating influences at work.

Conditions in time of war have made a powerful appeal to those elements of religion and mysticism which are so potent in the Russian character. A remarkable growth of religious fervor has been

general throughout the empire, and it has found expression in more than one special movement. A strange mystical revival is reported to be spreading over northern Russia, under the metropolitan Archbishop Petrim, of Vladicavkaz. He is conducting services with an impressiveness unprecedented, and has organized choruses of hundreds of children, whose singing exercises a spell almost hypnotic over vast masses of people. The peasants and the nobles alike stand side by side to honor this leader, and even the Czar has come under Petrim's influence. On one occasion last winter many thousands of persons, including royalty, nobles, and commons, knelt a long time in the snow, with the mercury at thirty degrees below zero, to receive the archbishop's blessing as he returned from the cathedral to his monastery.

Reports of another more evangelical movement come from Rev. C. T. Byford, who is credited with knowing more of the inner working of evangelical religious life in Russia than any other Englishman. He has expressed his deep conviction that the *renaissance* which has come to Russia is due almost entirely to the remarkable spread of the evangelical faith. Many of the Russians themselves do not know to what this change is due. When Russia becomes completely emancipated from the tyranny of superstition, and receives the Gospel of Christ in its simplicity, she will inevitably enter upon a new and splendid career. The preparatory work of the past years is beginning to bear fruit and the light of the Gospel of Christ is spreading. This fact is the most hopeful sign for Russia's future.

MISSION SCHOOLS IN CHOSEN

WE have already referred at length to the Japanese policy and laws in regard to the mission schools in Chosen. However fairly the government may intend to deal with the missions, the fact remains that their policy is forcing the schools out of existence. The missionary education is necessarily religious as well as secular, and the Japanese insist on the separation of the two. The Methodist mission has agreed to conform to the regulation forbidding religious instruction in the schools, without waiting for the expiration of the ten years. This action places the large Presbyterian educational system in a difficult position. Recently the Japanese authorities ordered the Sen-Sen (Syen-Chun) station (Presbyterian) to close the academy for girls or else to stop teaching the Bible. The mission decided to accept the alternative of closing on March 31st. This action was taken not because of any lack of missionary sympathy with the Japanese Government and its laws, but because the missionaries are in the country not primarily as secular teachers, but as ambassadors of God in the name of Jesus Christ.

A recent letter from Dr. Horace G. Underwood, an honored American missionary in Korea, takes exception to statements in a recent number of the REVIEW (p. 84, February, 1916), in regard to the Japanese attitude toward the missions in Korea. Dr. Underwood writes in part as follows:

"I do not hold that they (the Government) are right in separating religion and education, but they have decided to do so and their decision has been arrived at very largely because of the fact that there were such

a tremendous number of church schools all over the country. The Government of Japan and Korea allows the carrying on of these church schools, but says definitely that the teaching of religion and of the Bible, or the holding of religious services can not be 'included in the curriculum,' and in their interpretation of the law the Director of Education asserts that it was worded this way in order that such church schools might carry on this religious instruction during hours outside of the curriculum. Whether all will interpret the law in this way I can not say, but when this is the interpretation of the man in authority in the administration in Chosen, we hardly ought to say 'they (the Japanese) are doing all in their power to throttle Christianity.'

"The statement concerning 'a law which says missions must obtain permission from the Government every time they want to employ a helper, a colporteur, or a pastor, when they establish a church' is not the law as it exists. Every one in the country is registered with a full statement as to his work, what he does, whence he goes, etc. The mission does not have to obtain a permit for the employment of a helper, a colporteur or pastor, but must notify the Government concerning all so employed who are depending upon church work for a livelihood.

"Judge Watanabe, well known as a Christian statesman in the administration here, and one who is noted as an active, energetic Christian worker, told me that these laws for religious work among the Koreans in Chosen were identical with those laws under which both the Methodist and Presbyterian Japanese churches in Chosen

had been working for a good many years; I think, therefore, that this was not especially aimed at Christianity among the Koreans. The Government had introduced the Japanese system of registration with a slight modification for Korea. While we may disagree with the laws and with many of their methods, let us strive to view them as they are intended."

MISSIONS AT THE METHODIST GENERAL CONFERENCE

EFFICIENCY, economy and an aggressive forward movement are the characteristics of missionary administration to-day.

The quadrennial General Conference of the Methodist Episcopal Church met in Saratoga Springs, New York, during the month of May, and elected two new missionary bishops for Africa, Rev. Eben E. Johnson, of Sioux City, Iowa, and Rev. Alexander S. Camphor, a negro, now President of the Central Alabama College. Rev. Herbert Welch was also made a bishop, to be stationed in Seoul and Rev. William F. Oldham, another new bishop, was appointed to Buenos Aires. He served from 1904 to 1912 as missionary bishop of Malaysia, and since then has been Corresponding Secretary of the Board of Foreign Missions in New York. He is an able leader and may be expected to develop a strong missionary policy in South America.

In the home mission field the Conference reorganized the Board of Home Missions and Church Extension, which formerly had three corresponding secretaries with coordinate jurisdiction. It is now proposed to place the board in the general charge of one secretary, who shall appoint the

heads of the following five new departments: The Department of Evangelism, the Department of Church Extension, the Department of City Work, the Department of Rural Work, and the Department of Frontier Work.

The plan further provides that the Board shall consist of thirty-six laymen and thirty-four ministers, one of these to be a bishop.

EPISCOPALIANS AND UNION WORK

THE Board of Missions of the Protestant Episcopal Church sent delegates to the Panama Congress on Christian work in Latin America but has declined representation on the Continuation Committee and refused to take a part in the proposed program for united missionary work that has developed from the Congress and its regional conferences. Some of the officers are in sympathy with such united efforts, but the opposition in the Church as a whole is strong, and delegates were sent with the understanding that the Congress was deliberative and not legislative or executive.

The cooperation of Episcopalians in union movements at home is shown by the fact that one hundred and forty churchmen were delegates to the National Missionary Congress in Washington. They pledged the salary necessary to pay a secretary of their own communion on the staff of the Laymen's Missionary Movement, and also unanimously adopted the following statement: "We wish to express our absolute confidence in the Board of Missions and pledge them our loyal support in making up the full amount they may see fit to appropriate even to the full amount of the appropriations asked."



COMING EVENTS

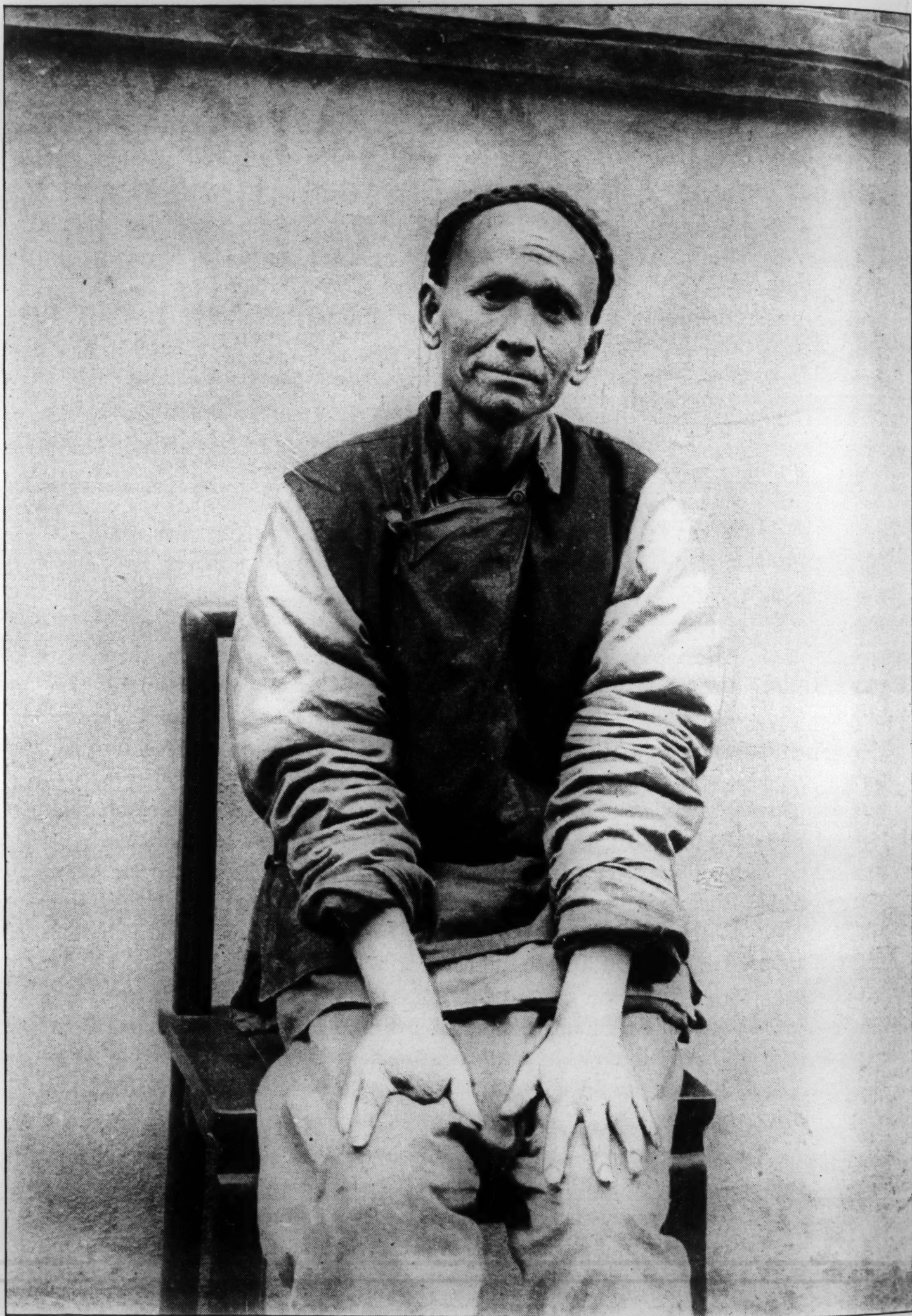


JUNE AND JULY

- June 14th to July 25th—Summer Term, Bible Teacher's Training Sch., N. Y.
23d to July 3d—Woman's Summer School of For. Miss., Silver Bay, N. Y.
23d to July 3d—Y. W. C. A. Student Summer Conf., Seabeck, Wash.
23d to July 3d—Y. W. C. A. Student Summer Conf., Silver Bay, N. Y.
26th to July 6th—Miss. Education Movement Conf., Blue Ridge, N. C.
27th to July 7th—Y. W. C. A. Student Summer Conf., Eagles Mere, Pa.
30th to July 9th—Missionary Education Movement Conf., Asilomar, Cal.
30th to July 9th—Christian and Miss. Alliance Conv., Binghamton, N. Y.
July 4th—The 35th anniversary of the opening of the Tuskegee Institute, 1881.
5th—The 60th anniversary of the birth of Ion Keith-Falconer, 1856.
5th to 12th—Women's Summer School of Missions, Boulder, Colo.
7th to 14th—Woman's Summer School of Home Missions, Boulder, Colo.
7th to 16th—Missionary Education Movement Conference, Silver Bay, N. Y.
9th—The 210th anniversary of landing of Ziegenbalg and Plutschau in India.
10th to 17th—Reformed Church Missionary Conference, Vermillion, O.
11th to 21st—Missionary Conf. on Religion, Columbia University, New York.
14th to 21st—Woman's Summer School of For. Miss., East Northfield, Mass.
14th to 28th—Missionary Education Movement Conference, Estes Park, Colo.
15th to 24th—Woman's Summer School of Foreign Missions, Princeton, N. J.
16th—The 80th anniversary of the birth of John E. Clough, 1836.
17th to 22d—Woman's Summer School of Home Missions, Mt. Hermon, Cal.
17th to 24th—Reformed Church Missionary Conference, Pen Mar, Pa.
20th—The 75th anniversary of the Founding of Lovedale Institute, So. Africa.
21st to 28th—Woman's Summer School of Home Miss., East Northfield, Mass.
21st to 30th—Woman's Summer School of Foreign Missions, Tarkio, Mo.
21st to 30th—Missionary Education Movement Conference, Ocean Park, Me.
22d to Aug. 18th—Vacation course for missionary preparation, Oxford, Eng.
23d to 29th—Woman's Summer School of Foreign Missions, Lakeside, O.
28th to Aug. 6th—Missionary Education Movement Conf., Lake Geneva, Wis.
31st to Aug. 7th—Reformed Church Missionary Conf., Ridgeview Park, Pa.

AUGUST

- 1st to 6th—Okoboji Summer School of Missions, Arnolds Park, Iowa.
1st to 11th—Y. W. C. A. Student Summer Conference, Asilomar, Cal.
4th—The 75th anniversary of the birth of James Chalmers, 1841.
4th to 14th—Christian and Missionary Alliance Conf., Old Orchard, Me.
5th to 12th—Reformed Church Missionary Conference, Mt. Gretna, Pa.
7th to 14th—Presbyterian Foreign Mission Conference, Montreal, N. C.
7th to 14th—Reformed Church Missionary Conference, Collegeville, Pa.
11th to 20th—Christian and Missionary Alliance Conf., Lancaster, Pa.
12th to 18th—Woman's Summer Sch. of Home Missions, Chautauqua, N. Y.
15th to 20th—Reformed Church Missionary Conference, Palisades, Iowa.



"LOVEST THÒU ME?"

An opportunity for the ministry of love in China

Love—the Sum of the Gospel

BY W. H. JEFFERYS, A.M., M.D. GERMANTOWN, PA.

Formerly a Medical Missionary of the Protestant Episcopal Church in China



FIRSTLY — The Gospel of Jesus Christ is comprehended in the one word LOVE, and love is not a self-protective thing, it is the *outgoing thing*, the unselfing thing.

Secondly—Jesus said a good many things as if He meant them, but probably none in which He spoke more emphatically than in those pronouncements which He sealed with the word "*Inasmuch.*"

Bishop Brent quotes in "The Revelation of Discovery" that love can not be defined, that in the last analysis "Love is love"; but I believe that we are not far off the track of a practical working definition when we say that—Love is the giving of life, some of life or all of life. To me the greatest utterance the world has ever heard is this: "God so loved the world that He *gave* His only begotten Son"—and, in Him, gave to us the eternal love-life of God Himself. His giving of life came from the very Heart of Love all the way to that hate-stormed Cross on Calvary. On the third day (the morning star of eternal life) was Love perfected. So comes it that the Cross where that life was given, is for us the symbol of perfect love.

This same Jesus said, "As the Father hath sent me so send I you," that is: For Love's sake, take up your Cross and follow me. Love is the motive of service—of *all* service. Love is the outgoing thing, the unselfing thing, the giving of life. Beginning

with the manger in Bethlehem and continuing to Calvary when the gift of life was "finished" Jesus continued systematically to unself Himself, to Himself completely become the "Son of man." Day by day through the years He gave Himself in love—in the name of the child-in-the-midst, of the disciple, of all the host of the world's needy ones; so much so that we say to-day, in very truth, *the need of the world is the voice of Jesus, calling "Lovest thou Me."* "Greater love hath no man than this."

"As the Father hath sent Me so send I you," "take up your cross and follow Me." In this sign we shall conquer. This is the meaning of "Whoso shall lose his life for My sake and the Gospel's (the love Gospel's) shall find it unto life eternal"—which is perfected love.

I am at the point of reviewing the past in perspective, the mistakes we have made in China, the things we have thought worth while and worked for; and the gold tried in the fire. The rubbish heap is large and there are many ashes, and yet it is all so simple. Where we have served ourselves we have failed. Where we have put our missions in the name of trade, of American civilization, of the opening up of industries, we have been unprofitable indeed.

A recent paper by a Chinese in *St. John's Echo* says: "But what struck me and converted me were and are the earnestness and self-sacrificing deeds of my professors and the missionaries

of the interior. The Christian virtues and the Confucian ethics were placed before me side by side. I concluded both are good, but between them there was and is a great difference. That difference is the decisive element between them. I may illustrate it by a *true flower* and an *imitation one*. The former is life. The latter is dead though beautiful."

In the kingdom of Christ only divine love *lives*. Such love is eternal life, unlove is eternal death.

In so far as we truly love we manifest Christ, and no further. When the Church's love reaches farther, when she and her messengers give themselves utterly in love, then will men hear and understand, and be converted, and take up their cross and the world will follow.

THE ADVENT OF LOVE

It has always seemed to me that on this basis, that of the adventure of Love, the mission of the Church is the most gorgeous of all human callings in the very fact that it has that element of adventure which is so perfectly wonderful in the incarnation of Jesus, the adventure of God for the love of His children, the *great adventure*. So can the Church take up, as Christ Himself did, in His name, the very same adventure and carry it down to the last dregs of human consciousness; to the most alien of the children of His Love.

* * * *

In St. Luke's Hospital, Shanghai, we used to have a ward guarded by the police and with barred windows, especially devoted to prisoners from the jails, to professional beggars, and to other human derelicts, and even to pirates. Their strong points were not

mutual consideration and helpfulness. They were a callous lot, and not outwardly much on loveliness; but there was a peculiar satisfaction in ministering to those most alien minds and bodies, sitting on the bedside of a chronically starved waif from the drama of Chinese life, and testing on him the magic of love, digging down into his deeply buried soul to see where Christ's loveliness might be found in him, and hearing in his moan of agony the voice of Jesus.

It is a long reach from the social environment of a conservative American town down into the very depths of the heart of a derelict Chinese coolie; but it is not so far, by a long way, as it was from the heart of God, the Father, to the thief on the Cross, yet the conditions are at least faintly similar. There is the same element of daring and adventure and there is the same element of the splendor of love's imagination. A Chinese professional beggar and leper once brought me her leper baby for my admiration and approval, the whole being apparently an outward expression of an inward sense of human fellowship and sympathy. It is almost impossible to express in human words the flight of love's imagination such as could bring us two alien human lives into this fellowship. Only the magic of love does that thing, and Jesus is the great Love Way from man to man. This question of the reach and imagination of love is vastly underestimated in the importance of its bearing on the whole question of the Church's mission.

Even in actual mission service it is only through love that we get that most necessary element of success which we call vision. Just as war conditions are only really felt in this



IN NEED—A TYPICAL BEGGAR OUT-PATIENT

country by those who can love, so is it with regard to the need of the world in general. There are supposed to be certain large amounts of eye disease and blindness in far eastern countries, and good people are supposed to sympathize more or less with such a condition of affairs. But follow me around a mission hospital in Shanghai for a moment, and let me show to your love's imagination an actual condition.

Now we are walking with the Resident, Dr. Koo, a couple of nurses and the senior students, down what we call the "lucky ward"—every hospital has its lucky ward, I suppose, and every surgeon his superstitions—stopping at most of the beds for at least a few questions and nodding or saying a word to each patient. This is the morning round. It's a torturous way, paved with toil and agony, and lighted by the reflection from the glow of an invisible Presence.

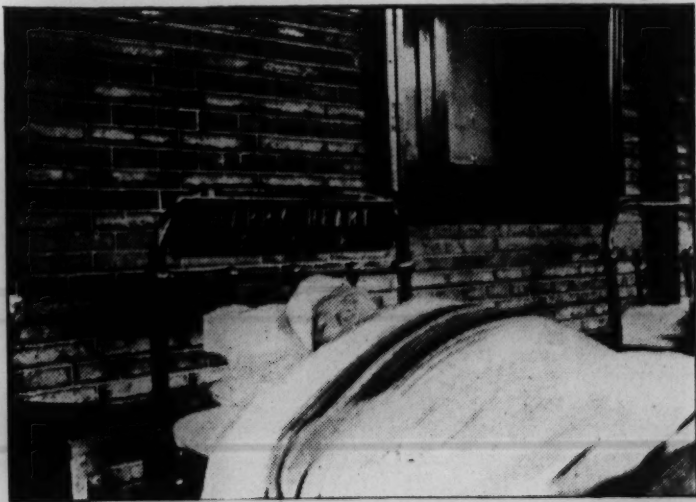
In bed No. 8, at one end, there is a new patient—a perfect stranger. He is just a thing, some six feet long, that we call a man, six feet of motionless yellow clay. He looks about twenty years of age, robust, a good face, but at present perfectly expressionless, with almost the relaxation of death. He is flat on his back, his hands are folded on his chest, and his face is turned upward. His eyelids are half closed, and motionless.

Mechanically we nod to him, but there is no response, so we say "*Tsau A!*" (Good morning). But still there is no response, only a vague sense of uneasiness and a slight trembling of the eyelids, but it answers the question that is in our minds. He is uncertain if he is being spoken to, and our diagnosis is partly made.

"Why did he come in at night, Doctor?"

"Oh, he is not in for his blindness, he is an opium suicide, but he either did not take enough, or his family got him here very promptly. We worked over him for some hours, and he seems safe now."

Bending over the young man we notice that his breathing is quiet and steady. He is now conscious of our nearness, but two white patches



SOME LOVE AT WORK

Bed endowed by American children in memory of a crippled boy

where his black pupils ought to be show that he is stone blind. Seating ourselves quietly on the side of his bed, we put our hand on his.

"Noong a-z hah-tsz Va?" (So you are blind.)

"Sz-tsen." (It is so.)

"Why did you try to kill yourself?"

"I do not wish to live."

"Tell us about it."

"I am a tailor. A year ago I rapidly went blind. I can not see anything, I can not do any work. No one will employ me for anything. There is now only to become a professional beggar on the street, and that life is not worth living." (The fate of the blind in China.)

"Why did you not come show us your eyes first?"

"What would be the advantage? Blindness is incurable, that night has no to-morrow."

A month goes by, and there is a group of four men gathered about a canary bird up in the roof garden, one very old, two middle-aged, and one a boy of twenty. They are talking about the good points of the bird, just as we talk about the good points of a bulldog. There is quiet joy in their faces. They have all been blind, and they all can see. The youngest is our tailor boy. He is wearing his new glasses, and trying experiments with them. We nod to him, and this time he does respond:

"Si-Sang." (Master.)

"Ze-voong! Ngan Kyung hau veh hau?" (Well, tailor, how are the glasses?)

Answer, "Hau-le." (Well, indeed.) "I can see to thread the smallest needle; I am glad."

"You see that night of blindness had a to-morrow."

"Yes."

It depends on circumstances. One of the circumstances is the reach and the imaginative power of some one's love.

* * * *

Some love has reached to China, half way around the world, and we have seen something there of the human agony of one blind man, but beloved, there are others. It is our impression that, except in rare instances, blind boys and men in China eventually find their way on the street as professional beggars, the lowest class of Chinese humanity; and then there are the women and the girls—!

Jesus said to a certain group of Christians who thought well of themselves, "I counsel thee to anoint thine eyes with eye-salve that thou mayest see." "Behold, I stand at the door and knock." "If any man hear my voice . . . Inasmuch."

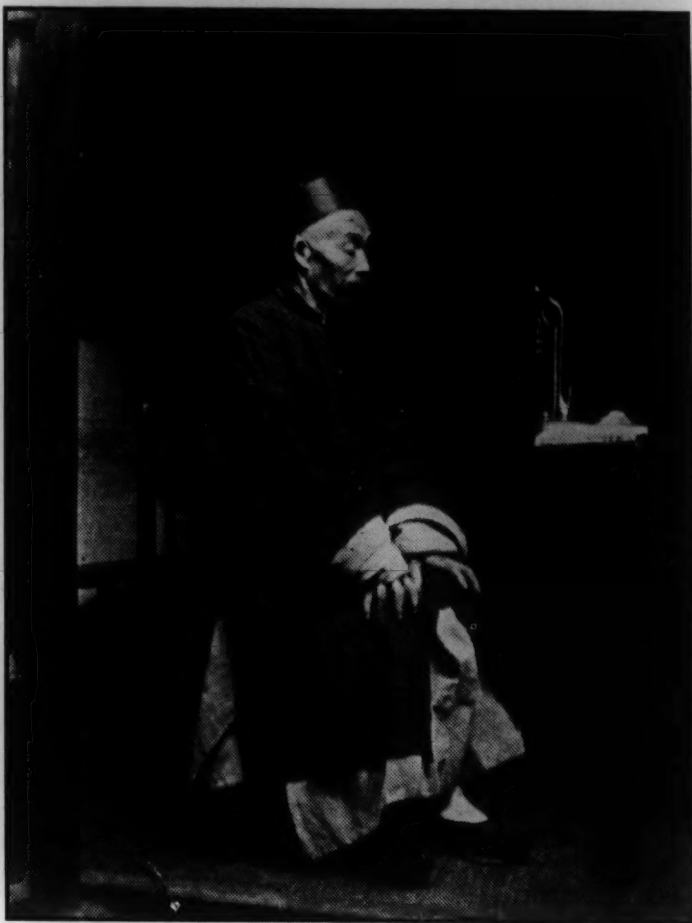
It would be the merest guess to name the number of blind in China, but I should consider it a fair estimate to say that there are a hundred thousand perfectly curable blind eyes in China to-day—but the love of some so-called Christians in America can not reach that far.

Some one said recently that every man believes in love. Henry Drummond calls it "the universal language which all can understand," but it is so much more; it is the life of God Himself, it is the gift in His son to the whole human race, it is the whole Gospel message, it is salvation, it is the whole commandment of Jesus Christ, it is the motive of all valid Christian service, it is the unity of the Christian Church—the only possible unity that's worth more than a scrap of paper,—it is the measure of the

stature of the perfect man, it is the "These things ye ought to have done and not to have left the others undone."

I should like to see the whole body of Christ, for the next ten years, make love "its sole occupation," pray for love more than for all else put together; look, speak, work and think love. With St. Paul, do this one thing, "Press on

toward the goal unto the prize of the high calling of God in Christ Jesus."



WAITING

"I am the way . . . follow thou me."

If thou would'st be perfect, oh! beloved body of Christ, go sell all that thou hast and follow thou Him . . . for He is the way to Love.

"Who so ever shall lose his life for my sake and the Gospel's shall save it unto life Eternal."

"Whoso loveth not knoweth not God . . . for God is Love."

Progress of the Pierson Memorial Bible School in Seoul



EARLY five years ago, following the visit of Dr. W. W. White to Korea, a Union Bible School was started in Seoul, the capital of Korea, to train Bible teachers for the large and growing work in this most prosperous field of Protestant Missions. The school has since become the Arthur T. Pierson Memorial Bible School, with a Board of Directors representing the Protestant Missions at work in Seoul. The work has been greatly blest, and several classes of

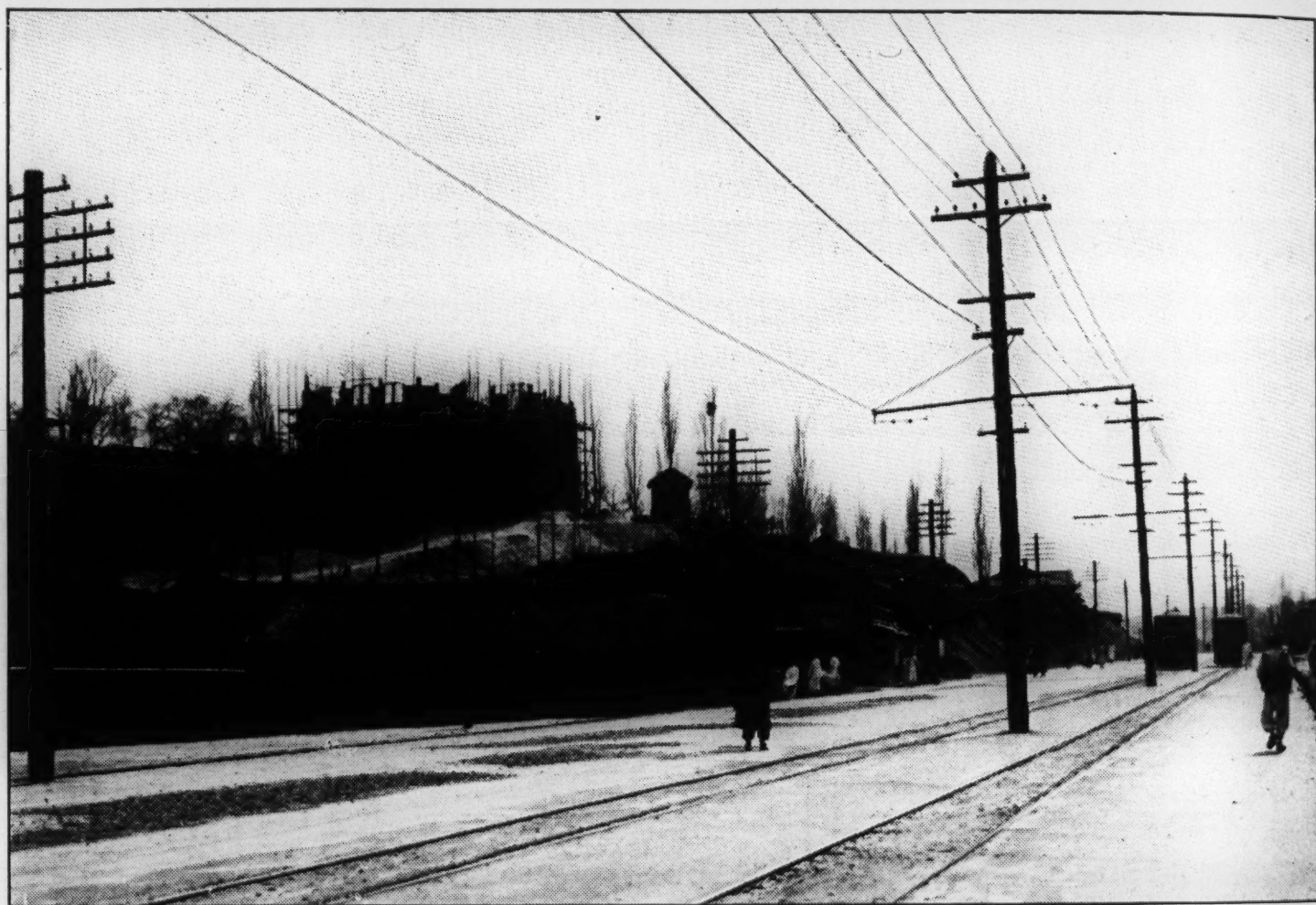
Korean Christians have been graduated. All the Methodist and Presbyterian theological students are required to take their first year of preparation at the Bible School and many others take advantage of the excellent courses of study provided.

The number of students varies from fifty to one hundred, and these not only study the Bible and how to teach it but they are engaged in practical Christian work in the city. In September, or October, the Bible School will enter the new building, which is shown in course of erection in the ac-

companying illustration. It stands on a commanding site on one of the main thoroughfares, on a hill overlooking the city. The funds in hand are sufficient for the completion of the main building but an additional \$7,000 is greatly needed for the erection of a dormitory and for the purchase of the

given to a Chinese contractor, the superintendent of construction is a Japanese, and the furniture has been made by Koreans of the Y. M. C. A. in Seoul.

Dr. James S. Gale, secretary of the board of directors, writes: "The site we have secured commends itself to



THE PIERSON MEMORIAL BIBLE SCHOOL PROPERTY IN SEOUL, CHOSEN (KOREA)

This view shows the main building in course of erection, and gives an excellent idea of the commanding location near the main thoroughfare. The American committee hopes that additional gifts will make it possible to purchase the property adjacent to the street. The cost will be about \$4,000.

land between the Bible School property and the street. This purchase will protect the approaches and prevent the erection of buildings that would shut in the Bible School and obscure what may be otherwise a commanding object lesson to Koreans and travelers—a central Christian landmark and gathering-place for union Christian conferences.

The contract for the building was

us more and more. The fine open view is refreshing and the outlook over the Japanese Middle School grounds and off to the palaces will be an aid to the labors of the class room."

To-day is the day of opportunity in Korea. The Bible is the basis of Christian faith and practise among disciples in Chosen. This explains the reason for the apostolic character of the Korean Christian Church.*

* Gifts for the purchase of this property and for the erection of the needed dormitories for men and women may be sent to the Secretary of the American Committee, D. L. Pierson, 354 Fourth Avenue, New York. Checks may be made payable to Walter McDougall, Treasurer.

Are We Ready for War?*

BY REV. JOHN HENRY JOWETT, D.D.



A GREAT vision is not always beneficent. Unless it issues in a great crusade it becomes only a deadening dream, a reverie, a kind of meditation, that puts the active powers to sleep.

Military metaphors are used very frequently in connection with the laymen's missionary campaign. These metaphors, so abounding in the New Testament, and used with extraordinary vividness, have been reborn and rebaptized in the horrors of the European war. The very word *war* has a new significance; the word *fighting* suggests an amazing conflict; the word *endurance* betokens almost unspeakable resources; the word *valor* has come to palpitate with a self-forgetfulness for which it never stood before. Therefore, when we make military terms the terminology of religion, I am afraid that the very brilliance of our terminology may eclipse the somewhat somber dulness of our lives.

If we are going out as an army seeking to incarnate the visions of these missionary conventions, how do we, as an army, compare with the armies in Europe? Can we be favorably mentioned alongside of the armies in Flanders or the Tyrol or the Russian frontier? Look at any one of the European armies and then turn your eyes upon the army of the Lord.

Is that army dimmed by the army in Europe? Are we entitled to the

name "Christian Soldiers?" In the lurid light of the warfare in Europe can we speak without shame of "fighting the good fight of faith?" Whatever one may think about war, we should challenge ourselves as to whether we are entitled to call ourselves an army equipped to proclaim the message of the Lord and establish "peace on earth and good-will to men."

We must have not merely the vision, but the glowing spirit of crusade. We must not only go out from these conventions seeing—we must go out fighting. Let me take my place just where the Lord has put me and there fight for God and His truth with all the ardor of the soldier now fighting for his country in Europe.

Turn your eyes upon Europe and then fix them upon yourself. We are learning by the warfare in Europe that a powerful army is possessed by the conviction that it is fighting for something worth while. It may be the defense of the home or the glory of the country; it may be the glory of the pledged word; or the sacred cause of freedom; or the unity and security of empire. Whatever it is, there must be something of controlling power if the strength of the army is to be sustained. There can not be perennial springs of energy where there is no deep and vital faith. It is in great convictions that great emotions have their birth. Emotion is always thin where conviction is faint. But emotion is like a river when the convic-

* An address delivered at the Laymen's Missionary Convention, New York, Wednesday evening, April 12, 1916.

tion is like a mountain. An army without mighty conviction is like a loose multitude without bonds.

Now, have we, as Christians, any such conviction? I do not say an opinion—a thing that flies away like a falling feather, but a conviction—something that holds me as its convict, that possesses me, controls me. Have we any convictions worth fighting for?

We see in this world of sin and suffering the need for a great and glorious emancipation. Is that worth fighting for? We are fighting to make known the love of our Father in the person and work of our Savior, Jesus Christ. We are fighting to disperse darkness and ignorance, to break the chains of evil habit, to offer salvation from the bondage of sin, to make an end of cruelty, to emancipate the oppressed, to dry tears no other hand can touch, to transfigure sorrow, to exalt wedlock, to glorify the home, to hallow childhood, to beautify age, to light up death.

Are these worth anything? Is it worth everything just to unveil the fatherhood of our God, to unveil the great motherhood of the race, to unveil the springs of forgiveness, to unseal the very fountains of true freedom, to open up the way of eternal life, the way that leads to Home and God. Is that worth fighting to attain? Is it worth anything? Is it worth everything? If we are convinced of the glory of that for which we are fighting, we have the primary requisite for a fit army in the service of our Lord.

Look again across the seas at the armies in Europe. There we see a marvelous willingness to give blood to gain desired ends. My old University, Oxford, is empty. The University of

Cambridge is empty. Edinburgh University is empty. The great industrial universities in Birmingham, Sheffield and Manchester are empty. The young fellows are away at the front. Look into the banks and factories and we find that the young fellows are all gone and girls are in their places. Every empty place means that a man has given his blood in the defense of his nation. Everywhere in Europe just now there is a readiness to consecrate blood in the defense of home and fatherland.

Last summer, when I was walking through a little village in Gloucestershire, I saw a woman standing at the door of a little cottage. She turned to me and said:

"Is there any news of the war this morning?"

I told her the news and then asked, "Are you very much interested in the war?"

"Very much interested in it? Yes; I have five sons at the front and I wish I had more to give."

Five sons! Five sons!—"and I wish I had more to give."

That is the spirit of the European war—no sacrifice is too great to secure ultimate triumph.

How is it with the army of the Lord? How do we compare with the European soldiers in the extent of our sacrifice? Are we ready to give our blood to proclaim the incomparable splendor of our cause? The first blood ought to be given when we pray. James Hinton, that exceedingly profound and practical philosopher, said that we shall have to begin giving more in our thinking and in our prayers. There is a way of bleeding when we pray. If I merely pray about myself or my family there is no blood,

but when I pray and do not remember myself at all, in the remembrance of other people, when my petitions go out like armies in loyal intercession, bearing other people to the throne of grace, then my prayers are red with life blood.

Is my labor red with blood? We often tire ourselves with things of the world. How many really wear themselves out in the work of the Kingdom of the Lord? In a biography, I read, the other day, of a man who said in a letter to a friend: "It is a glorious thing to get thoroughly tired out for Jesus." That is spending your blood as they are spending it for an inferior purpose in Europe. That should be the spirit of the army of the Lord—red with the blood of sacrifice.

Across the seas, I find in the army a sense of community. Every man is making the best of himself for the service of the whole. The man places himself at the service of his country. What drilling a man undergoes, what discipline he follows, what obedience he practises when he thus places himself in the army of the King! How willing he is to be equipped for the field! One night, in the very dead of night, in a little town of Yorkshire, I heard the call of the bugle and in twenty minutes I heard the sounds of thousands of feet running through the darkness, going for a night run of ten miles to harden the young-recruits for the field. You would be amazed at the transformations taking place in the physical caliber of the young men and in their general powers which have been brought about through unreserved surrender of every capacity to be disciplined on the field.

Sir Gilbert Parker, the famous nov-

elist and public man, once wrote that his footman was a man without much apparent personality. But he enlisted in the army, and after several months training, Sir Gilbert wrote that "he simply was not the same man he was when in my service." He said to Sir Gilbert Parker, "I am keen to go and I think I am fit for it now."

Rev. Stuart Holden told me of a young fellow in his congregation who had been for nearly all his life sitting on an office stool. He gave himself, body, mind and soul to be disciplined in the army; and so well did that man serve his country upon the field, that he was summoned before the King and offered his choice of honors, whether a commission in the Army or the Victoria Cross. A young man says when he gives himself to the army of the King, "Here I am. My poor imperfect body and mind I surrender to thee for discipline and for drill to equip myself for the field."

How is it with me? King Jesus says to me, "Jowett, I want you to be a well-equipped unit in my army. Give thyself to discipline and drill and make thyself fit for the field." Am I doing it? Am I keeping my body under and making my body an efficient servant for my Lord? Am I training my mind in clear and pure thought, in vigilant understanding and in swift and correct moral judgment? Am I drilling myself in the mighty exercise of prayer? Am I engaged in the even more exhilarating discipline of praise? Whereas, to me, as a boy, a prayer meeting was somewhat dull, a praise meeting was absolutely exhilarating. "Be not drunk with wine," says Saint Paul, "but in giving thanks." You will find greater exhilarancy and stimulus, in praise than ever in wine. Have

we indulged in the exhilarating discipline of praise, and are we engaged in the enlarging, expanding and athletic ministry of intercession?

When a man begins to pray for India and China and the islands of the sea, and does it intelligently and sympathizingly, he is becoming an exceptionally well-equipped and disciplined servant for the army of his Lord.

Look again at the warfare in Europe and see the armies possessed by unconquerable courage and persistence. Amid all that is desolate, appalling and heartrending, there are glimpses of heroism that light the darkness. Think of that new officer dying in Flanders—and as he was dying, crying out to his Dorsetshire regiment: "Stick to it Dorsets, stick to it Dorsets."

If that is being a soldier in Europe, what ought I to be as a soldier of the King?

One officer wrote home, and at the end of the long letter he just added a postscript: "By the way, I am in a hospital with a bit of shrapnel in me." That is all there was of it. "By the way!"

Another wrote home "I have a bullet buried in my face and five holes in my shoulder. Jolly mess they made of me, but now I am washed I am all right." It is that light dismissal of personal wounds, it is that valorous thinking of other people; it is that reconsecration of their poor patched-up bodies to the renewed service of their country that fills me with deep and grateful surprise. Who are these soldiers? Won't talk about their wounds; won't talk about themselves. What about your elders' meetings? What about your deacons' meetings? What about your trustees' meet-

ings? Are we always talking about other people's wounds and other people's suffering? Are we so intent upon the suffering in India and China and Japan and Africa that we scarcely remember our own? Whenever we begin to forget our own sufferings and our own hardships and our own burdens, we are becoming well fitted to be soldiers of the Lord.

One more word. In one of the villages of Flanders I have been told there is a large crucifix, and the figure on the crucifix has been greatly mangled, and the arms of the figure, by the shells have been forced out into an imploring attitude, but the face has been blown away. Now, my brothers, that face must be restored. Europe must once again see the face of Jesus. Great Britain and Germany and France and Russia must see the face of Jesus. We must help to reveal it? Will you pledge yourselves to do it, not merely in Europe, but in every land under the sun? Shall we pledge ourselves that with God's help every one of us will drill and discipline and surrender until each one is as well equipped for a soldier of Jesus as the men in Europe are well equipped to serve their king and their country?

China does not yet know Jesus. Are we daunted? India does not yet know Jesus. Are we daunted? America does not yet know Jesus. Are we daunted? Let us rededicate ourselves.

Soldiers of Christ arise

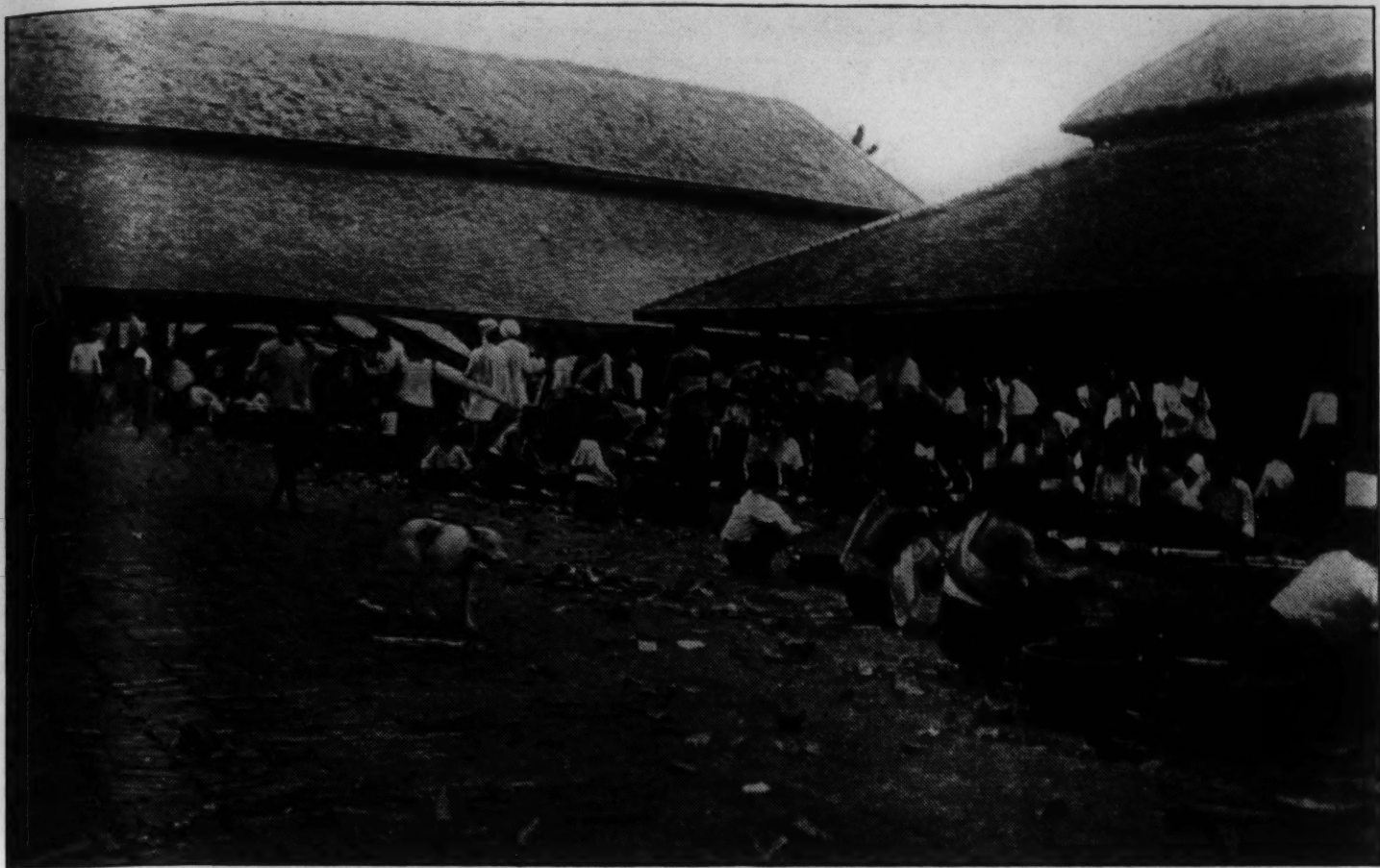
And put your armor on.

Strong in the strength which God supplies
Through His eternal Son.

From strength to strength go on,

Wrestle and fight and pray,

Tread all the powers of darkness down
And win the well-fought day.



A MARKET DAY SCENE IN CHIENG MAI, NORTH SIAM

Casting Out Demons in Asia

EVIDENCES OF CHRISTIANITY AT WORK IN THE FAR EAST

BY REV. THOMAS GUTHRIE SPEERS, NEW YORK *



MARKET is held every three days in the little town of Tap Teang in southern Siam. To the old bamboo and thatch sheds come crowds of people from all the many neighboring farms and hamlets. On the low platforms running the length of the long sheds were piled the stores of the merchants and market women: fish that were alive and flopping, fish that had been dead a long time; betel nut, native cloth, and cheap imported trinkets; all these and more exposed to germs and offered for the inspection of the hundreds of people passing up and down the long alleyways.

In one corner of the market a little group of native Christian evangelists

had rented a booth, to which they came every market day to preach the "good news" to any who might pause to listen. We sat by their side and watched. A half-breed, a Sino-Chinese evangelist, was speaking. On the wall behind him hung a missionary map of the world. His subject was the "Fatherhood of God," and, as he spoke, he pointed first to one country and then to another, telling his hearers that the God whom he had found cared equally for the inhabitants of all the nations. Many in the crowd paused to listen, partly out of curiosity at the sight of foreigners, partly out of interest in the words of the speaker.

As we watched there came one old man from a distant country vil-

* Mr. Speers has recently returned from a tour of missions in Eastern Asia. His report is particularly interesting as that of a wide-awake college graduate interested in world betterment.—EDITOR.



A RIVER BOAT IN THE NORTH OF SIAM

The notch in the high curved stern is for the spirit to sit in so it will not disturb the crew

lage, one who had never before heard of Christ. He stopt to listen on the outskirts of the little group. Almost instantly his attention seemed to be caught, and we could see him nod once in a while as if to say, "What you tell us is true." Without taking his eyes from the face of the evangelist, he moved to the edge of the little market platform and sat down to listen further. As his interest grew he pushed himself back on the platform more and more so that he would not be disturbed by those who passed. At last he rested his shoulders against the wall and settled down to spend the remainder of his morning hearing the truth which was so new and yet which appealed so strongly to his heart. No one could have sat there in that filthy shed and watched the changing ex-

pression on that man's face as he heard more and more of the message of the half-breed evangelist, without being sure that Christianity was not merely a collection of theories or truths, not merely an ethical system, but a living, glowing force, a vital power, a reality!

Of the many impressions which the Christian traveler in the Far East receives none comes to him with such force as this impression of the wonder of his own religion. In America a man's vision of Christianity is obscured by the multiplicity of interests and by the fact that the majority of one's neighbors and friends call themselves Christians. Consequently, a man often fails to recognize the vitality and power of the Christian religion.

In the Far East, on the contrary, it



VICTIM OF HEATHEN LAW IN KOREA

The criminal law in Asia is based entirely on the principle of fear

stands out clear-cut against the background of the Asiatic religions. That which is considered the usual in America is seen as the unusual out there. That which we at home accept half-heartedly is seen to be a wonderful, living force. Any one who has had the privilege of witnessing the effect of the preaching of the Gospel upon a man who has never before heard the Good News can not fail to realize that there is far more to the Christian religion than many in America think. Here are a few of the changes that the Christian religion is working in the Far East to-day:

The Demon of Fear

First, Christ is delivering people from *fear*. We who have been brought up in a civilized country can not know the attitude of mind of

those who have not had that advantage, who through ignorance and superstition dwell in constant dread of something, they know not what. Through all the countries of the Far East there exists this fear, fear of the unseen, fear of something which always seeks to harm men.

In the Philippine Islands there are men and women who do not dare to leave their huts between eight and nine o'clock in the evening because they believe that the spirits of the departed return to earth during that hour and torment those who have not lived as they should.

In China we noticed that nearly every house had a great spirit wall built up in the road directly in front of the door to prevent evil spirits from entering the house. The people believe that spirits can fly only in

straight lines; and so, when they have erected these walls, they feel safe in their homes, for the spirits can not go up over the top of the guardian walls and then down through the door on the other side. Imagine the attitude of mind of men to whom such things are real, who would actually be afraid to live in a house which did not have a spirit wall protecting the doorway!

In Korea (Chosen, Japan), at the church services the men sit on one side of a center partition and the women on the other, the men with their funny little black hats perched upon the tops of their heads, the women with their white cloth head-dresses. Then close up to the edge of the platform one sees a small circle of black heads—the little children, who wear no head covering at all. And there is scarcely anything more pathetic than to look down upon those little black heads and see many of them with a small round spot burned into the top of their scalps, where their parents have branded them with red-hot irons in order to drive out the evil spirits of sickness. It is fearful enough to think of parents inflicting such torture upon the children they love, but it is more terrible to consider the atmosphere of dread in which all of them must live. The fear of the hostile unseen makes them believe that such physical suffering is necessary.

Siam especially seems filled with the fear of spirits. Along the country roads one frequently sees little spirit shrines—a bamboo post stuck up in the ground with a flat tray set on top of it. And in the tray one may find a whole collection of small clay images such as American chil-

dren make in kindergarten—images of buffaloes, of elephants, and of children. When a father finds that his boy is sick he makes a clay image of a child and puts it in the spirit shrine, and then prays to the spirit, saying:

“O spirit, you do not want my little boy, for he is ugly and weak and can do nothing that is helpful. Rather take this child, who is so beautiful and who will do many useful things for you. O spirit, you do not want my little boy!”

In that way the father hopes to deceive the spirit into taking the clay image instead of the real boy. To those who have our Western background of thought this does not seem very terrible, but it is real to them! All their lives they have believed that the whole universe is filled with unseen powers, every one of whom is constantly seeking to harm them, to bring sickness upon them, to destroy their crops, to blow down their houses. There are no kindly spirits; they are all evil and hostile to men. Imagine the mental attitude of men who have lived all their lives under the shadow of this fear, and then consider the change that comes over them when they learn of Christ—when they are told that there is but one Great Spirit, Who made the world and Who rules it now, and that this Great Spirit is a loving spirit, a Father Who seeks not to harm His children, but to work them good. Christianity is delivering men from fear.

The Demon of Filth

Not only this, but Christianity is doing the very practical service in the Far East to-day of delivering

men from *filth*. The slums of some of our great American cities are dirty, but one has little conception of what real uncleanness means until he has visited the cities and towns of the Far East. The streets, the roadside ditches and little canals all filled with an indescribable mass of slime and filth, the unsanitary conditions in

The Gospel of Power

Christianity is doing a greater thing than delivering men from either fear or filth. It is *giving power* to believers, enabling them to do things that they never could have done before, things, perhaps, which they never would have desired to do.

In 1912, at the close of the revolu-



THE BONDAGE OF FILTH AND POVERTY IN ASIA
A wayside beggar in China

the houses, the absence of anything resembling personal cleanliness, all contribute to a horrible condition of dirt and pollution.

Yet one of the most interesting sidelights on the Gospel was the oft-repeated statement, made to us in Korea, that when men become Christians they also become clean. Little is said to them about it, but naturally of their own accord they clean up. There seems to be something in the Gospel of Christ that can not exist side by side with dirt. When a man's soul has been made clean he feels compelled to purify his body also.

tion in China, when the Cantonese soldiers returned from the north, they brought with them to sell as slaves some six hundred little boys and girls whom they had stolen from their homes. General Hwang Sing had not gone up to the north with them, but met his soldiers as they passed through Nanking. When he discovered what they had done, in his anger he had some of them beheaded. He took the children from their captors and gave them into the care of a little Chinese woman named Miss Chow, who, entirely from a motive of patriotism and a desire to do something

for this new government, volunteered to start an orphanage for them. She was given an old yamen or court house, and for a while she tried to carry out the stupendous piece of work. But soon her motive of patriotism wore out, not being strong enough to stand against the difficulties and discouragements which con-

body and the strong, beautiful face of the lady who has accomplished these things, and we felt sure that Miss Chow had not worked alone, but that there had been with her One by means of Whose power and love she had been enabled to work the work of the Father Who sent her. Out of weakness she was made strong.



TEACHING FILIPINOS THE BLESSING OF LABOR
A class in agriculture at Silliman Institute, Philippines

stantly crossed her path. She would perhaps have given up, but just then into her life there came the knowledge of Christ, and immediately all things were changed. Her motive of patriotism was ennobled and purified. The difficulties which before had seemed unsurmountable now appeared possible of solution. We visited that little orphanage and looked into the faces of the children and heard of the marvelous things that are being done for their lives. We saw the frail

All through the countries of the Far East one finds men and women doing things that they never in the world could have accomplished without the power of God in their lives.

But this is not enough to inspire men and women to leave their homes and go to countries whose languages they do not know, with whose customs they are unfamiliar, and among whose inhabitants they are often most unwelcome, there to live and work for life. It is splendid to relieve men

of their fear, to purify them of their filth, and to enable them to do things that they could not have done before; but these motives of pity, of hygiene, and of efficiency are not sufficient to warrant the existence of such a task as the missionary enterprise. Men would demand some higher possibility before they would make the sacrifice

up on high; those who were facing one way have been turned squarely around and now walk in the opposite direction.

We saw many instances of this transforming power of Christianity. In Japan we met Buddhist priests who had once sought only selfish and corrupt pleasures, but who now are



GIRLS AND WOMEN OF A SABBATH CONGREGATION AT TAIKU, KOREA

The curtain dividing the men from women may be seen at the left. The large basket hats near the window

which they do so willingly in becoming messengers of Christianity to far distant lands.

The Power That Transforms

Christianity offers this higher possibility in the one thing which it is doing supremely throughout the Far East, namely, the transformation of character. Nothing could be more wonderful than to see the changes which Christianity has brought about in this realm. Men who were far down in the mire have been raised

giving their lives to the unselfish service of their fellow men in purity and love. In northern Siam we saw a whole village, at one time a nest of thieves and murderers, now eagerly crowding into the little church which they have built with their own hands, the leaders of the old robber band acting as the officers in the church. We listened to a farmer boy in the Philippine Islands as he rose in his school assembly and told the boys that when he had come there he had been very sinful, but that when he

had learned the truth in the Bible it had helped him to cleanse his soul and his life.

The most striking example of the transforming power of Christianity we found in the city of Yamada in Japan. This is a sacred city that is visited yearly by thousands of pilgrims, who come from all over the Japanese empire to worship there at the imperial Shinto shrines. It is a city of only about 40,000 inhabitants, but it contains 800 hotels, erected solely for the benefit of the long stream of worshipers. The shrines themselves are very simple. In front are small rock-hewn basins filled with water for the purification of the pilgrims. From these basins they come in a constant procession up to the shrine itself. There they drop a copper coin in a box made ready for the purpose, fall on their knees, clap their hands twice to attract the attention of the goddess, mumble some formula of prayer to be made clean and pure, rise and go back to their homes. Since the shrines were first erected, in 4 B.C., men have been thus coming to this sacred place, seeking and longing for something, but gaining nothing. The son of one of the head priests, in spite of his sacred surroundings, became very wild and unruly. He did many things of which

his father was ashamed, but which neither he nor his religion was able to prevent. At last in desperation he brought this wayward son to the one lone Christian missionary who lives in that stronghold of Shinto, telling her that he could do nothing, and asking that she use the power of her religion to help his son. Into the fellowship of the little group of perhaps fifty Christians the boy was taken; and we saw him there at a meeting in the house of the missionary, an absolutely new man. What all the powers of Shinto could not do that Christianity had accomplished. A life had been transformed, a character made new by the power of God.

These are some of the things that the religion of Christ is doing for the people of the Far East. He is delivering them from fear, cleansing them of their filth, giving them power, and, most important of all, He is transforming their lives. No other religion is doing this in the Far East. No other power than Christ can do it. Peter stated the truth when he said to the Sanhedrin:

"In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." *The Acts* 4: 12. (R. V.)

Itongolo—The Black Fisherman

BY REV. ROBERT HAMILL NASSAU, S.T.D.
Author of *Fetishism in West Africa*



WHILE I was living at Benito, West Africa, I sent some of the best native church-members to adjacent districts, ten or twenty miles away, as teachers or evangelists. One day I started alone down the coast, along the sea-beach, to inspect the school at Hanje. I leaped across or waded through some of the many little streams that crossed the beach. At a larger one, I undrest and swam.

At Hanje, I had a happy time, examining, commending, and encouraging, and, late in the afternoon, I started to walk back the ten miles. Coming to that large stream, I intended again to swim it; but, I saw sharks. So I sat down under the bushes at the top of the beach, hoping that a canoe, with two men whom I saw fishing, would come ashore and ferry me. Finally, the canoe did come; but, the two men were armed with guns and seemed to be acting in a suspicious way. It seemed strange that fishers should also have guns. When they landed, the younger one broke into a laugh. They came to me. I did not know them, nor they me. They asked what I was doing, hidden in the bushes. I told them that I was resting in the shade, and waiting for them to ferry me. They did so. Then I sat down on the gunwale of their canoe and preached Jesus unto them.

Two weeks later, the younger one, Itongolo, came to me, saying that he desired to be a Christian. I generally

took such statements with caution; there might be selfish desire for employment. I did employ him. He was quick, faithful, cheerful. When others, at the noon rest, sat down to smoke, he came for a lesson in the alphabet. At night, when others went to the village dance, he came to my study for more lessons, and to ask a multitude of questions. He grew rapidly. He became a church-member. I made him, successively, foreman of the workmen, captain of my boat's crew, teacher, evangelist, ruling elder. He became a candidate and licentiate. During all the many years of testing, he never once failed, and never laid himself open to rebuke by either session or presbytery.

While Itongolo was in my employ as teacher some ten miles away, he regularly made monthly visits to me to report. On one of these occasions, a brother of his had died at a village along the route he was to take. Almost any other native would have abandoned the report, and would have spent at least a week in idleness at the mourning, sitting in rags and ashes. But Itongolo had drest himself in unusually good clothing on his respectful visit to me. He stopt at the village where the mourning was being held. When he entered the street, the mourners broke out in indignation at his fine clothing, "You have no love for your brother! *We* are sitting in rags and dust." He replied, "In my heart I am mourning for my brother more truly than you are doing with your dust! I am

doing my monthly duty of reporting to the white missionary, whom I respect too much to go to him in rags. I will, however, recognize our custom, and will mourn with you for one day, and then I will go on my way."

During the while that he was in my personal service at Benito, in his church activity, he organized a Civilization Society. He did not ask my advice, nor did he ask me to attend. This was so unusual that, for a moment, I was disposed to resent being ignored. But, he explained:

"If you attend, the members will not say all their thoughts, they will speak only to please you. Some of them in their hearts still approve of old customs. To me they speak freely; and I make them see that they are wrong."

So I refrained from attending the meeting, and he regularly came to report to me what had been said and done. He opened my eyes to the real character of some of the church-members. Finally, after many years as a licentiate, he came before Presbytery for ordination. After the laying on of hands he said to me:

"Dr. Nassau, do you remember that first day that we met?"

"Yes, and I remember your laugh. At what were you laughing?"

"Dr. Nassau, your life was in danger that day. With the other man I had been fishing unsuccessfully. We had our guns; for, the tribe at that part of the coast was not friendly to us. Suddenly I saw an object hidden in the bushes on the beach, and we cautiously came ashore, so as not to alarm it, in order that I might shoot it. On landing I saw that what I had thought was a wild beast was a human being. And I laughed to my companion at our disappointment."

Itongolo's wife was older than himself. Tho forty years of age, she learned to read, and became an earnest worker among the women. After her death he married a younger woman. He died in the prime of life in charge of the Ubenji church. He was always true, quick, earnest, with a happy, hopeful temper. As my *protégé* (as did other *protégés* to their special teacher) he imitated me in my penmanship, my pulpit mannerisms, my tastes in house-building, and in other ways. I thought him the most spiritually minded of our native ministers.

HOW ONE READER USES THE REVIEW

"Please let me thank you for the BEST METHODS DEPARTMENT. Some of the plans I have passed on to the four hundred children's Mission Bands under my care, and I feel that I can voice their appreciation with my own.

"Just now I am in the midst of going through the file of THE MISSIONARY REVIEW OF THE WORLD. I am opening the wires at the back of each number, slipping out the 'Department of Best Methods,' slipping the wires again into place, leaving the magazines in apparently unchanged condition. All the pages of the 'Departments' I am binding together for more convenient handling and for frequent reference.

"Possibly others may find this a method that may be included among the 'Best.'"—From a letter received from Miss Elizabeth N. Briggs, Raleigh, N. C., Band and R. A. Superintendent, Woman's Baptist Missionary Union of North Carolina.



IN NEED OF MORAL AND SPIRITUAL SANITATION

A typical lumber camp with its saloons where spiritual engineers are at work

Seeking Men and Finding God

THE SUBJECTIVE REACTION FROM CHRISTIAN SERVICE

BY FRED H. RINDGE, JR., M.A., NEW YORK

Secretary of the Industrial Department International Y. M. C. A.



SEEKING men and finding God! Christian workers are accustomed to think of first finding God and then expressing our faith and love in terms of service for men. This is not only advisable but necessary. "By their fruits ye shall know them." Service is essential to a real Christian life, but how about the large number of men and women who are not Christians yet who have real ability going to waste? Many could not teach a Bible class but they could teach mathematics to a group of apprentices, take part in a survey, or render some other form of worthwhile service. Seeking men (in certain forms of service) sometimes helps the seekers to find God. A few illustrations may more clearly explain my theme.

A millionaire's son, an undergraduate in college, who had been led into his first service for some factory men, said:

"The men I've been teaching have done me more good than I can ever do them, and it is real joy to be doing something worth while. I'm not ashamed to say that this work has changed my whole viewpoint of life and made me realize for the first time what it means to be a Christian."

His life was truly transformed, as was further proved when, a few years later, he took charge of several hundred lumbermen in one of his father's western camps, improved their working and living conditions, raised their wages, and became known as a "square boss and the workingman's friend."

A man uninterested in Christian

work and not known as religious, though brought up in a Christian home, recently responded to an appeal to lead a boys' educational club, "because the thing looked real" to him. It was not directly "religious work," but to him it became a religious privilege. After a year of this service and a fellowship in service with other workers, he entered religious work for life. Evangelistic meetings, Bible classes, talks, etc., had not touched the *motor nerve* in this man, but when he was given something to do for somebody else his heart responded. He was not an "exception," but one of the "average men."

The captain of an eastern football team, the most popular man in college, was opposed to the student Young Men's Christian Association because he felt (wrongly, to be sure) that it was "only a prayer-meeting." Nevertheless, when asked to teach citizenship and American ideals to a group of foreigners, he accepted the challenge, even at considerable sacrifice. Through this he became interested in the entire work, was elected president of the Association, won many of his fellows to the Kingdom and has now become a Y. M. C. A. secretary in the very city where he first enjoyed the privilege of a real service-experience.

My friend Joe is an Italian lad, whose life is one of constant struggle to resist temptation and gain a livelihood. Recently we saw Joe walking the streets of New York looking for work, because he had just given up a good position for another "foreigner" who needed it more than he. Some call Joe a fool. We call him a hero. After three years of hardship and ill-treatment in Amer-

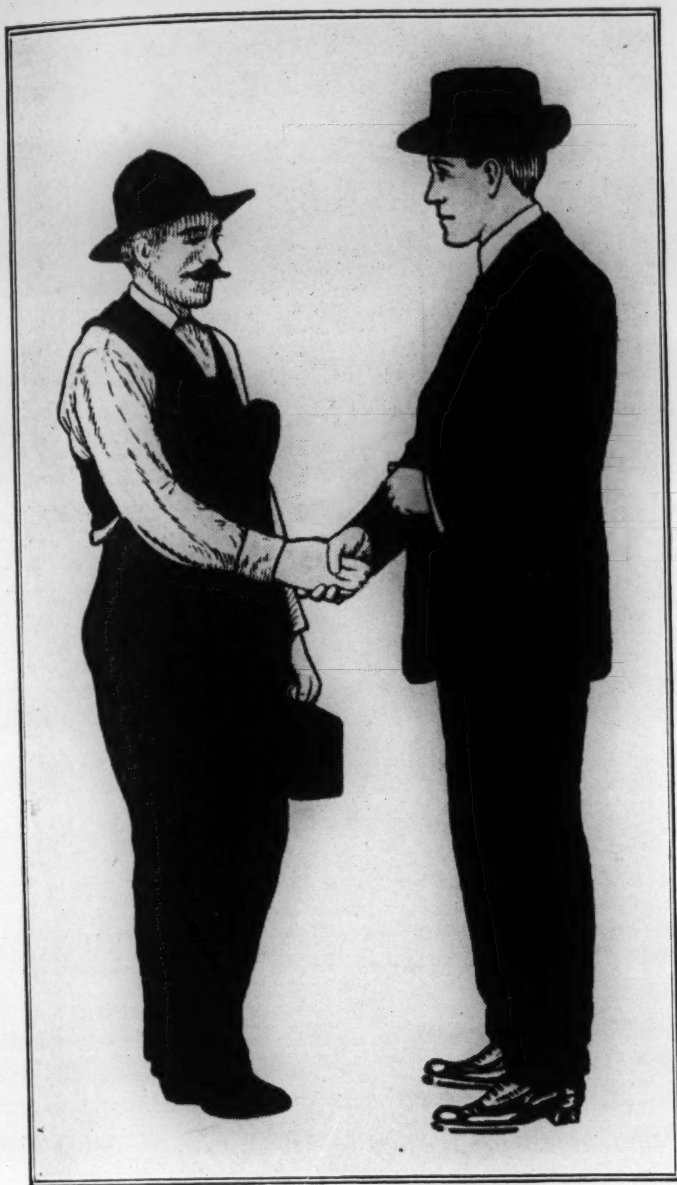
ica, causing him several times to contemplate suicide, because he could not get on, Joe stood on a street corner one evening, when a volunteer spoke to him as a brother and invited him to join an English class. Joe joined, became interpreter, then teacher, and learned how he could serve others. This opened the door into a new life. He soon joined the church, and is now ready to give his life to Christian work. The volunteer who spoke to Joe on the street corner was a Jewish student, who was beginning to discover Jesus as the fulfilment of his faith. Somehow, hundreds of "Christians" had passed Joe by "on the other side," but the Jew had not. A letter from this same Jew states that he has joined the Association in a Western city, lives in the building, and is teaching a Bible class there. He writes:

"The first lesson I taught was the Sermon on the Mount. We discuss it for two hours without getting half through. It's great!"

That Jew is now living a life of Christian service, because, in seeking men, he too found the only true God, and heard the call of Jesus Christ to a larger ministry.

How did that Jew happen to do the unselfish thing in the first place? Back in his college was a Y. M. C. A. secretary who believed in the evangelizing power of service and who was willing to trust the average man—even a Jew. And when this secretary saw the results of his trust in men, his trust in God was strengthened. This was another "subjective reaction from service."

Real men are not enthusiastic about serving on "paper committees," but will gladly go out into the com-



SEEKING MEN

The college man in touch with the industrial worker

munity to undertake something far more difficult. In fact, we have seen some college men who saw nothing to interest them in their church, but who were among the first to respond to a real service appeal. Some of these same men, after a year's service, not only joined the church but became teachers of its Bible classes, which classes began to reach men, heretofore seemingly unreachable. Some may fear that "service" may supersede or interfere with "services" and other activities, but such a fear is unfounded, if proper supervision is provided. Something must be vitally wrong if the strength of the Bible study, brotherhood meetings and other such work does not in the last analysis prove to be in direct

proportion to the reality of the service activities.

I am also interested in the industrial aspect of this idea. I have observed other men, after similar service experience, go from college into industrial centers and make possible movements for accident prevention, social hygiene, proper amusements for their men, welfare club buildings and branches of the church or Young Men's Christian Association, often in places where no other restraining or refining influence previously existed. Still others have gone to large cities where they have gladly placed their experience at the disposal of the church. As this is being written a letter arrives from a graduate who says: "I never seem to be quite satisfied with life, although I have every reason to be. I have given the matter a good deal of thought, have changed positions twice, without result. The trouble is that I've been doing things entirely for myself, and devoting all my energy to my own

What I Think About United States.

I have my very best thoughts to this glorious Country. People here have their freedom. The laws are equal to rich and poor, to natives and to foreigners. In this country we have the facility to travel through United States by rail or water. People can go to any part of the Universal World from this country. Every town, and every farm; no matter how far are from a rail road, there are wagon roads that lead people to those places. The commerce is a matter good thing to the people. Any kind of merchandise can be transported from place to place, or where ever it is needed. People can prosper in this country. They can go at any kind of business, or industry without interference from the Government. In my best opinion United States has more industries, and all kind of mines than any other country on the globe. Here we manufacture of all sort of machinery shipped to foreign countries. This country supplies some of the foreign countries with cattle, fresh and salted.

A FOREIGNER'S OPINION OF AMERICA

advancement. I am convinced that the only way to get any real satisfaction out of life, is to devote more of my time to working for others. Please put me in touch with a real job."

The very nature of Christian work demands that we give volunteers a chance to do some one thing that they can do.

We preach the gospel of personal and social service and maintain that any one who fails to practise this greatest of Christ's principles—service—can not be a real Christian. Lives become selfish and self-centred, because men are "too busy" to accept and make opportunities for service. The warning note in many religious conferences is the necessity of avoiding breadth at the expense of depth, and the importance of the minister or religious leader himself never becoming so much of a social engineer as to be led away from intimate touch with the individual man who hungers for brotherhood. Notwithstanding all this, too many of us are afraid to give the average man a chance to serve, and thus prevent his getting from service the very things we all agree he needs to make his life essentially Christian.

There are men and boys in our churches and Christian societies who are cold, distant, and of that particular and not uncommon type of mind which resents both "preaching" and "personal work" (vitally important as this is), and who perhaps need a real service-experience, more than anything else, to bring about a spiritual awakening in their lives. That such men will respond to the service appeal has been adequately proved, especially during the past few years.

In his travels throughout the past six years the writer has personally observed over five thousand men, mostly from universities and church men's brotherhoods, placed in various forms of volunteer service, such as teaching English and civics to foreigners, leading boys' clubs, instructing groups in first aid, giving shop talks, leading classes in labor unions and over fifty other lines of work. Many of these men have been of the type indicated and some have undoubtedly volunteered for service because they desired the experience or from other "selfish" reasons, but not a single one of them, so far as we can learn, after careful study, has failed to feel a subjective reaction—a reaction which, in many instances has meant enlarged sympathy, extended vision, quickened understanding that amounts to a revelation and frequently means, even in spite of themselves, that men in seeking men found God!

"If any man willeth to do His will he shall know of the teaching."—John 7:17.

If this is true of the non-Christian, it is equally true of the doubting Christian. He was a wise man who sent the brother, filled with doubts, out into the western construction camp to work among men, for word came back: "I arrived here doubting much in religion, but when I found how badly these poor fellows needed a Savior, I got busy and my doubts vanished."

In order that we might benefit by the definite counsel of ministers and others, a brief questionnaire was recently sent to many student and city Y. M. C. A. secretaries, who are using large numbers of volunteer

workers. The following digest of replies is significant:

1. What is the effect of industrial service upon the student who serves?

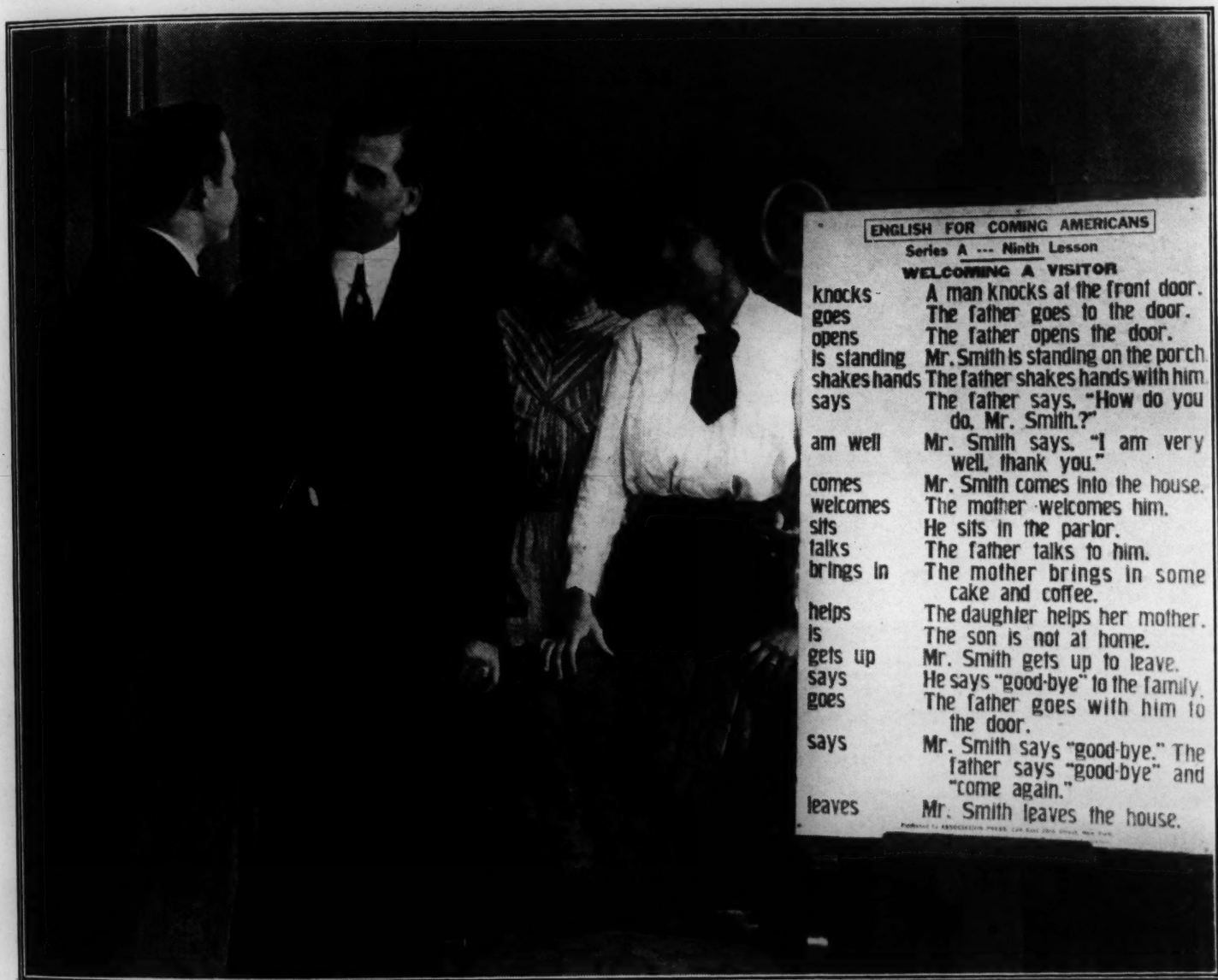
"By frequent intimate contact with working men, the student secures a first-hand knowledge of their working and living conditions and becomes interested in improving these conditions in a rational and effective manner. By this unselfish

results in more kindly, Christ-like relations with all men and gives one a new working faith in the average goodness of men."

"Tends to tone up a man's whole life."

2. Have you noted instances where men's lives have been strengthened spiritually as a result of such service?

"Most certainly. The chairman of our



MAKING THE FOREIGNER AT HOME IN AMERICA

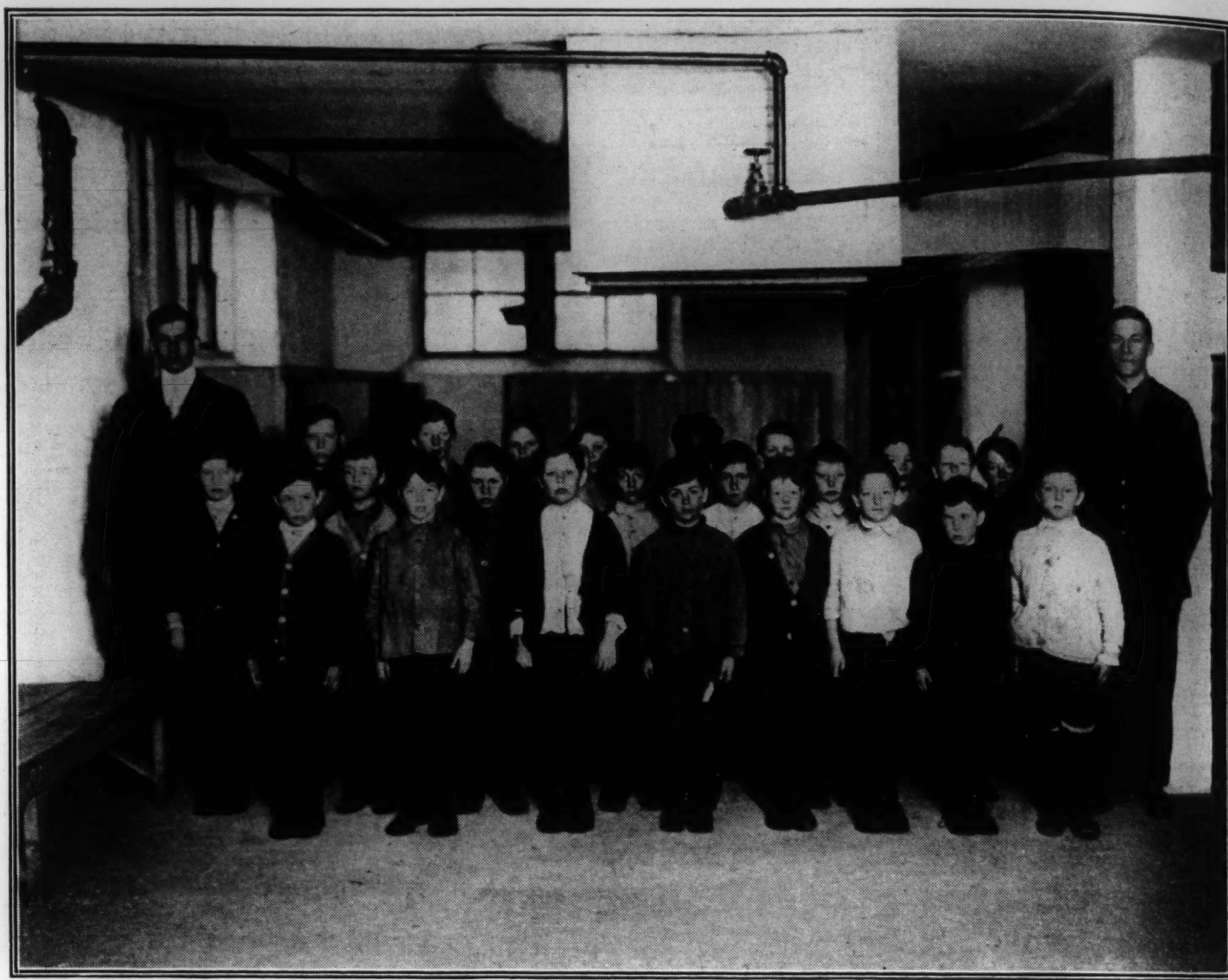
Teaching the incoming millions to think and speak Christian American ideas

service, he becomes less self-centered, and is usually greatly strengthened both morally and spiritually. I am convinced that the value of the subjective reaction of this service upon the student can not be overestimated."

"It's a wonderful, and sometimes a humiliating revelation to a fellow to get up against some of these foreign men. It makes a fellow readjust a good deal of his previous thinking. Practically, it

Intercollegiate Council has greatly developed. A year ago he was 'indifferent.' Now he 'fairly eats the work.' The work is helping him get his spiritual equilibrium and he will probably give his life to it."

"The year after R— started this work, he became chairman of the Bible Study Committee. He had not been interested in the Church or Y. M. C. A. before. He is now thinking seriously of taking up the Association work for life."



HELPING BOYS INTO CHRISTIAN MANHOOD AND AMERICAN CITIZENSHIP

3. Do you know of cases where men have been won for Christ as a result of such service?

"I am acquainted with one fellow whose life was absolutely changed through work with working boys. He has been definitely won to Christ, and is contemplating giving his life to the work."

"I believe decidedly that industrial service awakens men to their own real need of help, and *drives them to Christ as their all-sufficient Savior.*"

4. Are some men won by giving them a real job to do, where other methods fail?

"Captain of the college swimming team is an example. Until this year the Church or Y. M. C. A. hadn't been able to interest him in anything. We succeeded in getting him to take a club of boys, and the effect this had upon him is shown

by his becoming chairman of the committee."

"Many men have joined the Church as a result of this volunteer service."

These quotations speak for themselves. The surprising part of our investigation is that not a single Christian worker interviewed or corresponded with doubted the spiritual reaction from service. This is another strong argument for the use of "the average man" in volunteer work. Church history fully justifies the use even of the non-Christian for *certain forms of service*. We recognize that now and then such a volunteer may not be as efficient or truly representative as we might wish, but may it not be our duty to take some "risks" for the sake of what the service rendered may do for him who renders it? As a matter of fact, for one man who



COLLEGE MEN CONDUCTING A BOYS' "GYM CLUB" AT WILLIAMSTOWN

fails, one hundred men may rise up in a new strength and astonish us with their earnestness and efficiency, *and may find God.*

We know, intimately, one man whose whole viewpoint of religion was changed through trying to teach a class of foreigners English, even tho the class failed after a few weeks. The volunteer did not help the foreigners very much, but he tried hard; he will do better next time. He says: "Before I undertook this work the only ideal I had in life was to make all the money I could regardless of any one. Now I don't care where I go or what the salary so long as it is some place where I can help others."

Overcoming Impossibilities

There are difficulties in the way of using volunteers extensively, and to

some Christian workers the obstacles seem almost unsurmountable. But have you observed what has happened to some obstacles in the path of progress during the past forty years? In 1875, when "dreamers" said we could draw from the open air an invisible force that would run our machinery, pull our trains and light our cities; that we could record and reproduce the human voice for the pleasure and profit of mankind, people agreed they were crazy. In 1880, when other "dreamers" affirmed that yellow fever could be conquered and the death rate from tuberculosis and typhoid cut in half; that torpedo boats could speed safely and swiftly through fathoms under the sea; that horses would to a large extent give place to "horseless carriages," people laughed in derision. In 1895, when men of science declared that messages

would be sent through space along electrical waves; that motion could be continuously photographed and reproduced in "moving pictures," many said, "Ridiculous, it can not be done." In 1902 a few daring spirits affirmed that there would soon be "flying machines" that could travel one hundred miles an hour, and "wise ones" smiled. In 1909, when adventurers claimed that the North and South Poles would be reached, it seemed like mere bravado. When China, the oldest and most absolute government, was changed to a Republic, the whole world wondered.

All of these "dreams have condensed their misty substances into tangible realities," *because a few had faith in them.* A few years ago we, among others, thought it impossible to enlist hundreds of busy men, engineering students particularly, in volunteer service for industrial workers, but there are now 4,000 such students from 200 colleges rendering forty different kinds of industrial service each week. Besides this, nearly 3,000 graduates who became interested at college are now promoting the ideas and ideals of the Industrial Service Movement of the Y. M. C. A. The types of service promoted by this Movement particularly appeal to college men. *Large numbers of the finest kind of Christian men are used in this work.* The character and Christian life of the leader always counts more than anything else. *But other men—good*

men, average men, of the type previously indicated have also been used in certain kinds of service with great success.

Many churches and other religious organizations are enlisting their members in successful volunteer service as never before. In this way some of the "average men" in life are being afforded a real service-experience—and some of these ordinary men, through service and the power of God, are being led into most extraordinary activity.

The more we discover and use these average men, delegating to them responsibility and authority, even with all their faults and weaknesses, trusting them and trusting God (who is more anxious for them to "make good" than we are), the more souls will be won for the Kingdom! After all, is there a man or older boy in whose heart there is not the capacity of response to the service appeal, if that appeal is made in the right way? Is it not a witness to the Divine in man, and should we not in this way give God more of a chance and trust Him to fan the spark into a flame?

"Lead me, yea, lead me deeper into life; this suffering human life wherein Thou liv'st and breathe'st still, and hold'st Thy way divine. 'Tis here, O pitying Christ, where Thee I seek. Here where the strife is fiercest; where the sun beats down upon the highways thronged with men, and in the raging mart. O deeper lead my soul into the living world of souls where Thou dost move."—Richard Watson Gilder.

Japan's Leadership in Asia

BY ROBERT E. SPEER, NEW YORK

Author of "Missions and Modern History," etc.



THE net judgment with which we returned to America, after three visits during seven months, is a judgment of increased respect for Japan and for what she has achieved and a deepened confidence in the worthy and better elements of Japanese life and character. There are circles both in the East and in the West in which it is almost as much as a man's life is worth to express such a judgment as this, so deep is the feeling of racial distrust of the Japanese and of suspicion of their political and commercial ambitions. Many times we have been frightened at the intensity of this feeling as we have encountered it at different points in the East.

No one can complain of fair and discriminating judgments, but what frightens one in much of the prejudice against the Japanese is its unfairness and its lack of discrimination. Courses of action pursued by America or Great Britain or Germany are viewed and judged in an entirely different light from similar courses of action pursued by Japan. Japan's conduct is often considered a matter of mere political expediency or a cover of sinister purposes, while wrong done by Western nations is too often condoned or lamented with soft judgments. Wrong and right are not affected by degrees of longitude. Evil or unworthy actions on the part of the Japanese ought to be judged on precisely the same basis as that on

which a Western race or nation would be judged, unless the latter be held to a stricter accountability because of their fuller light.

Whoever seeks to view the Far East with an impartial mind to-day will be impressed anew with the significance of the history which Japan has made. Of the Asiatic nations she alone has thus far shown herself capable of actually mastering and absorbing the principles of efficiency which lie behind modern progress. The new civilization in Japan is not merely imitative, but has been intelligently absorbed as no other Asiatic nation has yet absorbed it.

The New in the Old

After what one has seen of the struggle for civilization in other Asiatic lands and of the danger of attempting to make transitions by breaches and over chasms, one appreciates Japan's success in having moved from the old to the new with so little rupture and without the loss of her own racial traditions and integrity. The new has been grafted on to the old not without blunders and some misshapen consequences, but in the main with wonderful skill and success.

Japan has done better than any of the other Asiatic nations in preserving good manners through such a transition. It is pitiful in some of the Eastern lands to see how fully the old etiquette and courtesy have passed away without the acquisition of such good manners as there may

still be left in the West. Japan is holding still to some of her old traditions which she must transcend, but she ought to be judged charitably if she holds to them a little too long. What can a nation build on except its past? The present history of Siam shows how difficult it is to build up a sense of national personality without a living history.

By grafting the new civilization on her own racial life Japan has rendered a great service to the whole of Asia. It is true that the process has not been a perfect one. Every living experience of this kind is sure to be mixed with crudities both of spirit and of form. Who should realize this better than Americans? But just as America set an example of inspiration and of hope to the peoples of the West, so Japan has done to the peoples of the East. They were in danger of slowly sinking into a sense of racial incapacity, surrendering the hope that they could ever take a full place amid the serving, working, forward-moving nations. Such a despair as this was itself sure to create its own justification. And the strong nations have not been free from the error of schooling the backward nations into the idea of their own incapacity, nor has the missionary enterprise escaped from this reproach. But to treat either men or nations as incapable of the highest is to disqualify them for the highest. The great need of the Asiatic peoples today is that they should be steadily heartened to believe that God has as honorable and worthy work for them to do as for any others. Japan's example has given such a heartening as this to all the Asiatic peoples.

If to the hope and inspiration of

her example Japan could add influences which would win the love and confidence and good will of the Asiatic peoples, the service which she might render to Asia and to the world would be unlimited. But as one travels about through Asia he finds that while Japan is admired, she is also feared. The other Asiatic peoples complain that the Japanese are proud and overbearing, that they are seeking not to befriend and to guide but to overpower and dominate, to secure and monopolize the markets, to promote the interests of Japan alone and not to guard Asia for the people of Asia or to seek the nobler end of fostering the brotherhood and unity of all mankind.

If Japan could break down these suspicions and free herself from all the influences which justify them and give her leadership unselfishly to the Asiatic peoples it would be the beginning of a new day.

The Inspiration of Religion

Only religion will be able to inspire ambitions like these in the heart of a nation and the old religions of Japan can neither give men such inspiration nor even produce these conceptions in their minds.

Shinto is in the narrowest sense nationalistic and for purposes of nationalism even is now only a shadowy and receding force. Its ritual has filled a large place in the coronation ceremonies, but it is a mere shell for departing ideas not unwisely preserved, perhaps, until new and living ideas have more adequately taken the place of the old. The Shinto shrines are kept in good repair and to many of them in the holy places the people still throng,

but it is often with simply a holiday purpose or as a rite of patriotism or with a religious longing which would turn as readily to an image of Buddha or to some symbol of animism.

Buddhism, broken into scores of sects, active in its propaganda, has its huge temples and its millions of adherents, but it has been badly damaged by notorious financial dishonesty in its chief shrine, it can not without logical contradiction fit itself to the needs of a modern society, and in its effort to do so is appropriating more and more of Christian truth. One is impressed inevitably by the splendor of the temples and the multitudes of people thronging about them, but two things need to be kept in mind when we are told of the activity and popularity of Japanese Buddhism. One is that the cleanness and good repair of the temples in Japan as compared with the squalor and neglect of the temples in so many other parts of Asia may be due, not to any special strength of Buddhism, but merely to the fact that everything is kept up better in Japan than in other Asiatic countries. The second is that the idea of amusement and recreation is more and more drawing crowds to the vicinity of the temples but is also weakening and too often degrading the old religious sensibilities. The best known of the Tokio temples is tenfold more now than twenty years ago, the center of the amusement and immorality of the city.

A Nation of Readers

The processes of national education to which Japan whole-heartedly committed herself a generation and more ago have wrought upon the

nation with penetrating and far-extended influence. They have made a nation of readers. At the ricksha stands the coolies read together while they wait. Messenger boys have their books in their pockets to read as they push their carts along the roads. It is claimed that more books are published and sold in Japan now each year than in Germany. For half a mile in one street in Tokio book-stalls, with new and second-hand books, line the street on either side. The yellow press, exceeding in irresponsibility, in lack of historical perspective, in sobriety, in any consciousness of the perils of its power, even our yellow press in America, finds in all this mass of common men who are now able to read a field where fire can run as over a prairie. In the schools all classes meet together and in the democracy of their fellowship and of the truth which they are taught forces are at work which must slowly develop a new Japan and which will need the wisest guidance, if wise guides can be found to succeed the few survivors of the old men who have led Japan so successfully along her amazing way.

One of the things which impresses one deeply as he comes to Japan from the Philippine Islands or China is the tightness, the constriction, the close knit organization of life in Japan. In spite of the license of the press there is still a check upon free expression. Japanese will often lower their voices as they refer to some political or religious subject. Economically and socially also Japan seems to be completely set together, the paths to employment are clearly defined, the whole organization seems to be more nearly finished, with less

room for free play, for initiative, for innovation.

The Japanese are beginning to feel this and are attributing some of it to the rigidity of their educational mechanism. The great body of alumni of the different private universities resent the privileges of the Imperial University caste and now that the head of one of these universities is Prime Minister and its Dean, Minister of Education, what might be called educational liberalism is raising its hand against the routinism of the educational absolutists who have controlled the whole school system of the nation. Many are arguing that the traditional system has simply bred specialized men, that the nation needs a great body of men more freely educated and breathing an ampler air, that there should be more flexibility of mind and life, a release from the over-precision and bureaucracy of the past.

The Japanese are instinctively an orderly, rule-obeying people and their effort at transition from a social mind in which they have been clamped together objectively, so to speak, by the bonds of a highly organized order, to a new social crystallization of self-directed, freely choosing individuals, is one of the most interesting situations in racial psychology that can be conceived.

Attitude Toward Christianity

Everywhere through Japanese life great changes are taking place. Among these we rejoice most in the evidence of the steady gain of Christianity and the altered attitude of the nation toward it. Everybody notes the ease with which Christianity can secure a hearing anywhere, in churches or

schools or public halls or even in Buddhist monasteries. The secular newspapers are reporting now not only religious meetings where the discussions have had a semi-political cast but purely evangelistic services as well. An English paper in Tokio printed the account of the Emperor's birthday with a small caption and immediately under it, with bolder capitals and in longer space, an account of the death of Dr. David Thompson, one of the older missionaries. A few years ago it would not have been thought appropriate to overshadow with any other news a reference to the Emperor's birthday ceremonies, least of all with an account concerning a missionary.

Never were Japanese Christians bolder in telling their nation what it needs and where what it needs can be met. Dr. Uzawa, an elder in the Church of Christ in Japan, and a leading lawyer of Tokio and a member of Parliament, stated in a published article, "Does Japan need Christianity?"

"The main reason why Japan needs Christianity is to cast out her devils. There are some among us who fancy they have no devils to be exorcised of but they are much mistaken. Even those who pretend to be sinless and pure are none too good for Christianity. Buddhism has taught us that when we think devils enter through our thoughts; when we read, they enter through our mouth; when we pray, they enter through the crown of the head; and thus evil spirits take advantage of everything we do, to get into us somehow; so that all our deeds are more or less influenced by evil. But through Christianity come in the spirits of good to defend the ego and prevent its defeat.

"Christianity is the white corpuscle to

protect the soul's blood, and consequently the whole man, from evil spiritual influences. It supplies the phagocytes before which malign spirits flee. Without a religion of the right kind man is exposed and hopelessly at odds with his environment. Will those among us, who fancy they can do without religion, affirm that we Japanese are as kind as we ought to be, or that we are as thoughtful and serious as becomes a people with a great destiny? The Buddhists of the Zen text invite us to go to the central temple and learn to return to our true selves; but the true self in most of us is so marred and maimed that it is hardly worth returning to. For most people the true self is completely gone—and only Christ can restore it whole.

"Some will say that I talk like a pleader, and that I so speak because I am a Christian. Well, I can hardly do otherwise. I have been a Christian for twenty years, admittedly a very imperfect one; but I owe so much to Christianity that I can hardly be expected to do otherwise than plead for it. When I say what this religion can do for a man, I speak out of the seriousness and fulness of my own experience.

"The Japan of to-day is absorbed by abounding ambition; she is no longer content to remain an island empire; her career is to be continental and her future world-wide. No such ambition can ever be realized without the wise guidance and firm faith which Christianity gives. No nation can make a universal appeal without the inspiration of a universal religion. Those among us who imagine, as is often asserted, that modern science has eaten into the vitals of Christianity like a canker, are greatly mistaken. Science has never undertaken to prove, nor can it prove, that Christ can not save. That man can not attain unto his best without religion is the teaching of all religions as well as of Christianity; but the latter is the one power that has enabled men to come unto their best. It

is the only force capable of assisting us to overcome the counteracting gravitation of evil. Before its light and power the darkness and doubt of insistent pessimism disappear.

"If the world is to-day less pessimistic than it was, the improvement is largely due to Christ. Two or three hundred years ago pessimism hung like a pall over the human spirit. The Buddhism of the Kamakura period taught that this was the worst of all possible worlds, a place of torment and affliction, a veritable hell, and that the only hope of happiness lay beyond; the aim of life was to attain Buddhahood and reach Nirvana. The spirit seems to have been world-wide, for Christianity, too, had to pass through the same stage. Paradise was either in the distant past or in the unseen future. But under the influence of Christianity the human mind has so far developed and brightened that men now look for paradise on this earth, where nature is being fast conquered and made to yield all the delights that man can enjoy. It is only the irreligious that to-day have fear. They doubt whether nature is yet conquered.

"In Tokio the newspapers that tell fortunes sell best. Multitudes are still away back in the age when nature was man's master, and the earth a fearful place to dwell in. But the spiritually enlightened know better. Christianity has taught them that heaven is where Christ is, and He is everywhere that man will receive Him. I am convinced, therefore, that no nation can successfully enter in world-wide hopes and ambitions without the help of the Christian religion. This conviction has grown upon me more and more during the last twenty years, and I am extremely solicitous that my countrymen should make no mistake about it; for no mistake could be more fatal either to the individual or to the nation. Both in my experience as a lawyer and as a member of the Imperial Diet, I have been confirmed in my conviction ever more

and more. If I have been able to do more for myself and my country than the young men who went to school with me and had the same chances in life, it has been due to the help that Christianity has given me. This religion has given me a spiritual courage that has carried me triumphantly through many an adversity.

"Our country is very successful at producing criminals and incorrigible youth. Why not now welcome an influence that will make men? When I consider all that my country has yet to do before coming to her own, I tremble to think of her undertaking it with her own strength. The defects of our education and our social life are patent to all. We have to spend the greater part of our early life obtaining an education, and then shortly after its completion we retire from life's activity. Our system seems to be intended for those who expect to live to the age of about 125 years and is therefore unsuitable to us, with the possible exception of Count Okuma. Jesus Christ, in his short life of thirty-three years, and with no university education, did more for mankind than a whole nation can do. Why? Simply because His was the unconquerable spirit of the Divine, a spirit that every man and every nation may have, if there be the will.

"Nearly everything that is international and humane in modern life originated with Christianity. Our hospitals, our Red Cross societies, our international jurisprudence, our rescue work among the poor and unfortunate, our education, and the general enlightenment of the world, all is but a combined reflection of the life of Jesus Christ. Through Him alone have we any hope of creating a paradise on earth, and making ourselves a people of permanence and great national destiny."

This is the same lawyer who re-

cently, arguing in behalf of a man who had committed murder and who, as the jailors recognized, had been touched and changed by the influence of the Gospel of Christ, boldly appealed for the life of his client on the ground that a new principle had come into his life, that he was no longer the old man who had committed the crime but had now been made a new man, and he openly in court explained to the judge the fundamental principle of Christianity and that process of redemption by which Jesus Christ, entering a man's life, transforms his character and gives him a power of victory over sin that enables him to live by the strength of God a new and pure life.

Thousands of men in Japanese society who are not prepared themselves to test the Christian faith by personal surrender and make their own lives the gateway for the entrance of its power upon the life of Japan are nevertheless quite candid in their declaration that it is this power which Japan needs in the strange days which have come upon her, wherein the old paths have faded away and the old lights flickered out, and when the nation must find the highway of truth on which the Light of the World is shining. Heavy is the responsibility which those men assume, whether in Japan or in America, who talk of war or the possibility of war in an hour like this when the whole mind and heart of the nation need to be fixt upon the deep, spiritual problems of her own life and her great duty as the friend and helper of her neighboring peoples.

Thinking Gray in Missions

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

Author of "Mohammed or Christ," etc., etc.



IN his book, "Thinking Black," Dan Crawford has introduced us to the psychology of the black man so as to give us a new angle of vision. The primitive mind seems, naturally, to think in black and white rather than in gray. Perhaps our modern civilization has made us lose the power of sharp distinctions in the world of thought. We are told that one of the results of the war will be to teach men everywhere to think less superficially and more conclusively on moral questions.

There is always a tendency to compromise in morals, and the same tendency is evident in regard to the work of evangelization. God divided the light from the darkness, not only in the world of nature but in the world of grace. "This, then, is the message," says John, "which we have heard of Him and declare unto you, that God is light and in Him is no darkness at all. If we say we have fellowship with Him and walk in darkness, we lie and do not the truth." The attitude of the apostles toward the non-Christian religions is not expressed in gray or twilight shades. There are no blurred edges to their convictions. "Sharp as a sickle is the edge of shade and shine" in their teachings.

Straight Talk

What Paul thinks of idolatry is clear, not only from the first chapter of Romans, but from such words as

those in his Epistle to the Corinthians; "The things which the Gentiles sacrifice they sacrifice to demons and not to God, and I would not that ye should have communion with demons."

John was the Apostle of love and yet it was he who wrote in regard to the Gospel message: "If any one cometh unto you and bringeth not this teaching, receive him not into your house and give him no greeting, for he that giveth him greeting partaketh in his evil works." Such intolerance is impossible to those who think in terms of gray.

James does not hesitate to class the devils with those who deny the Deity of Christ (2:19). And Jude speaks of the false teachers in his day as "autumn trees without fruit, twice dead, plucked up by the roots . . . wandering stars for whom the blackness of darkness hath been reserved forever."

More Positive Religion

What we need to-day in missions is less comparative religion and more positive religion. It is possible to dwell upon the tolerable things in Hinduism and the noble things in Islam even as one sifts out grains of gold from tons of earth, to the practical exclusion of the social evils, the spiritual darkness and the spiritual death which dominate these systems. This was not the method of the Apostles. A recent writer in the *Indian Witness* put the fact in very forcible language: "The wise general does not carefully search out the strong

spots in the fortress of his antagonist and then spend his time illuminating them with his searchlights. He finds the weak spots and dwells on them with his heavy artillery. Let some of our sages who are scholastic rather than practical prepare a list of the things vitally antagonistic to Christian truth, then the men who are practical rather than scholastic will be able to avoid scattering an ineffective effort and to concentrate on those things the destruction of which by their fall will cause the fall of false faiths."

To us who work among Moslems their denial of Jesus Christ's mission, His Incarnation, His Atonement, His Deity, are the very issues of the conflict. Almost spontaneously, therefore, what might have been mere theological dogma in the mind of the missionary turns into a deep spiritual conviction, a logical necessity and a great passion. Face to face with those who deny our Savior and practically defy Mohammed, one is compelled to think in black and white. The challenge of the *Muezzin* is a cry of pain; it hurts. In the silence of the night one can not help thinking that it pleased the Father that in Jesus Christ should all fulness dwell, not in Mohammed. Face to face with Islam one can not help asking what will be the final outcome of Christian Unitarianism. In the history of Islam its monotheism has always degenerated into some form of pantheism or deism.

When Moslems assert that the Gospel is corrupted and untrustworthy, the missionary can find no help in destructive criticism. One wonders whether the great conflict between Islam and Christianity will not have to be fought out between the covers of the Bible. They themselves are

abandoning their traditions and the Koran in public and private discussion and are appealing to the Scriptures. Their appeal is often based on the interpretation of those who think in gray. A recent paragraph on the subject of Christ's Deity that appeared in an Indian Moslem magazine, copied the arguments of modern Unitarians.

An Arabic book published at Beirut three years ago is entitled "Heathen Doctrines in the Christian Religion." It is by a Moslem who fancies that he has proved Christianity false by appealing to European critics of the destructive school. In Cairo the Moslem press quotes Unitarian interpretation of New Testament doctrine as proof against the New Testament Christ. The Christian who has no convictions in regard to the great fundamentals of Christianity is easily led to treat Islam as a sister religion and all Moslems as seekers after God in their own way. If there is no real distinction between creation and evolution, if there was no miracle at Bethlehem and only a martyrdom on Calvary, we may patiently await the future development of Islam on the right lines. In that case the missionary is no longer a proclaimer of the truth but a seeker after truth. He is no longer an architect and builder but a geologist looking for fossil specimens in old strata to complete his collection of things once alive but now dead.

"The great obstacle," writes an experienced missionary from India, "in the way of the success of the Gospel in non-Christian lands is not the attitude of the people or the inherent difficulties of the work but the tendency on the part of missionaries to be judges instead of advocates, with a desire to hold the balances of truth

rather than wield its sword." There can be no neutrality in a war for the Kingdom which has no frontiers.

The effect of thinking in gray is inevitable on the messenger as well as on his message. Twilight life is not conducive to spiritual health. We need the full blaze of the light of the glory of God in the face of Jesus Christ. His authority must be supreme in the intellectual sphere. His belief of the Old Testament scriptures and His statement that "they can not be broken" leaves only one alternative; if we reject them, we reject Him also. It is not hard to accept the miracles of the Old and New Testament if we accept the miracle in the first chapter of Genesis and the greater miracle in the first chapter of John's Gospel. As R. L. Knox says in his brilliant book *Some Loose Stones*:

"Orthodox theology explains all the miracles recorded of our Savior under one single hypothesis that He was omnipotent God. But the enemy of miracle is forced to give a variety of

different explanations; that the healing of the sick was faith-healing, the stilling of the storm, coincidence, the feeding of the five thousand a misrepresented sacrament, the withering of the fig tree a misrepresented parable, the raising of Lazarus a case of premature burial, and so on."

A mutilated Gospel can only mean a mutilated spiritual life. When we walk in the light we do not mix colors. There is a noble intolerance in the very words used so often by the Apostle John: light—darkness, truth—lie, life—death, God—devil. The effect of thinking in gray always leads to compromise, and where there is compromise there is indecision. Men have opinions instead of convictions; they join Erasmus in his study rather than Luther nailing his theses to the door of the cathedral. But Luther would have made a better foreign missionary than Erasmus, especially in these days when so many in the Christian and non-Christian world are thinking in gray.

Self-Exiled in America

SOMETHING ABOUT THE HINDUS IN CALIFORNIA

BY MISS LEE M'CRAE, CLAREMONT, CALIFORNIA



It was rather startling to have five black-bearded Hindus on bicycles speed past the door of our home in the little inland college town in the lower left-hand corner of the United States. Their old-world, white, black, pink and yellow turbans flashing in the California sun

seemed strangely out of place in the new world.

Between twenty and thirty of them live on the outskirts of the town, and about twice that number live in the Los Angeles Hindu colony, and as many more in and around Sacramento.

Big, black "birds of passage" are they! No more may come to the

United States from India under the present laws. These have come solely for the two dollars a day that they can earn instead of the sixteen cents a day in India. As soon as each has accumulated his fortune of a thousand dollars he will return to his wife and children, to live at ease for the rest of his days. Only one of those located in our town claims to be a Christian. One has his wife with him, and he alone can speak English with any accuracy. Therefore, they must dwell in colonies or wage-earning groups. Two have leased a tract of land here and are making good progress in cultivating the soil.

These people show their fear of Christian influence by their suspicion and protests against every kindness from Americans. This often amounts to base ingratitude. Christians have repeatedly offered them schooling, but they have no wish to learn English—save enough words to do business—and will have none of the English Bible.

In spite of this, a meeting is held for them every Sunday afternoon in the Congregational Church, where Dr. A. B. Caldwell, a returned missionary from India, preaches in their own tongue to those who will come and listen. Sometimes he has an audience of five, occasionally eight, and at other times none at all. Many come for advice and help in letter-writing, legal matters, and the like, so that the Doctor makes the most of his opportunity and has acquired some influence over them.

The Hindu Sikhs hold tenaciously to five positive and five negative tenets:

Positive—Adherence to long hair, a bangle, a comb, short pantaloons,

and an iron disc of peculiar significance, which is stuck into their coil of hair.

Negative—"No smoking; do not murder; avoid bald-headed men; avoid the circumcised; have nothing to do with idols"—except the sacred Granth, which is decorated and worshiped.

When asked about their faith they reply that they believe "whatever is recorded in the Granth"—their Bible, written by Govind, the tenth guru or leader. As the "Granth" is written in old Hindi, one who does not understand it is as much at sea as ever. They do not wish to give information.

The positive commands are evidently designed to keep them a peculiar people. Their hair, never cut, often reaches the knee in length and makes a heavy coil about which to wrap the distinctive cloth. Yellow and white are the religious colors and are most commonly worn, but black or any color is admissible. An American hat signifies a total rejection of the Sikh religion.

Every Sikh is also bitterly opposed to the use of tobacco in any form, tho they are about equally divided on the liquor question.

As wage-earners in orchards, gardens and houses the Sikhs seem to give entire satisfaction here, being industrious, skilful, not dissipated, and, necessarily, quiet.

It seems strange to walk the streets of America and to meet these strangers eye to eye and realize that a great curtain of superstition has shrouded their needy, lonely lives from Gospel sunlight. They move among us with eyes and ears and tongues and hearts, yet they neither see nor speak nor hear nor feel the joy of it all.

Ideas for Speakers and Workers

GLEANINGS FROM THE LAYMEN'S CONGRESS AT WASHINGTON

Make the demands of the Gospel difficult and you make Christianity triumphant.—*John R. Mott.*

* * *

Why should not men go into the business of Christ and the Church with the same interest in spiritual profits as they go into the lumber or banking or other business. —*George Inness.*

* * *

Has not the church of Christ as compelling an appeal as that which calls millions of men to the colors in Europe—(1) a great cause; (2) a compelling appeal; (3) an example of sacrifice; (4) an unquenchable faith in the justice of that for which they are contending.—*N. W. Rowell.*

* * *

A man may live one of three types of life. (1) an evil, selfish life; (2) a Christian life for normal times; or (3) a Christian life for times of emergency. Christ lived the third kind of a life.—*S. D. Gordon.*

* * *

The trouble with much of our missionary work is that we are relying too much on money and men, on the forces of the world and the wisdom of the world and do not rely enough on God.—*Robert E. Speer.*

* * *

We need to establish chairs of Christianity in our colleges and we need a medical college in which no professor will be allowed to teach who is not a Christian and fitted to train medical missionaries.—*J. Campbell White.*

How One Pastor Does It

1. Preaches missions persistently.
2. Enlists key men and keeps them alive.
3. Undertakes large things challenging the support of men.
4. Secures good live missionaries as speakers.
5. Forms mission study classes.
6. Prays persistently and intelligently.
7. Prints letters from missionaries in the bulletin.
8. Keeps at work continuously.

Chas. A. Rowland.

* * *

A Ten Point Standard

The Northern Baptists have adopted a ten point missionary standard for local churches:

1. A church missionary committee.
2. Presentation of missions from the pulpit.
3. Mission study classes organized.
4. Missionary prayer meeting for the Church.
5. Missionary literature distributed.
6. Women's missionary organization.
7. Missionary education in the Sunday-school.
8. Intelligent prayer for missions.
9. Local missionary service.
10. The every member canvas.

John M. Moore.

* * *

The Southern Presbyterian Church publishes a roll of honor of churches giving as much for others as they spend on themselves—*Chas. A. Rowland.*

What an American Saw in Asia*

BY WILLARD PRICE
Managing Editor of the *World Outlook*.

I saw a million handkerchiefless children.

I saw hundreds of villages in which the community handkerchief, modern sanitation, was absolutely unknown.

I saw glittering Oriental cities, the pride of the East, and under the shining lacquer and gold paint I saw suffering and filth and want such as no man can describe.

I saw rotting bodies, empty minds, naked souls.

I saw Disease, stalking up alleys, wading ankle-deep through garbage to enter the doors of the people.

I saw, in one land, the stains of parental vice on the skin of two out of five of the children.

I saw a mother selling her babies that their older brothers might not die of starvation.

I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model factory of the Orient!"

I saw things which I have not the heart to set down and you would not have the heart to read.

I saw life in its lowest terms.

AND YET—

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of three thousand conversions a week!

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, have brought six thousand of China's strongest leaders to accept Christ, and induced idol-makers to turn to the making of busts for show windows because their old business has proved unprofitable.

I saw a three-hundred-year-old statue of Buddha, and almost in its lap an impertinent three-year-old automatic telephone booth. The ancient religions of the East are being found wanting and cast aside.

I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Boxer Indemnity Fund. They were the best-equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops on Sunday. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a beaten man board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, petty in quantity.

I saw Asia, sore, ragged and dull, with her foot on the threshold of the house of Christ, hoping for an invitation to enter.

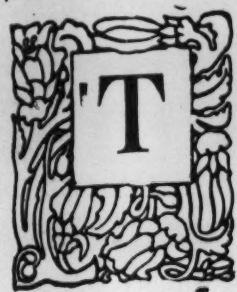
I saw, upon returning to America, a rich and happy nation, eager and generous to a fault, but unthinking, storming the movie theater, swallowing the lump in their throat for pity of the ragged child in the play—*while Asia waits.*

* Adapted and abridged from the *World Outlook* for June

Evangelistic Movements Among Students in China*

BY W. E. TAYLOR, PH.D.

National Secretary, Young Men's Christian Association



THE year 1914 marked a step forward in the extension of the evangelistic student movement from the large cities out through the smaller cities of a province. The new development was limited to the one province of Fukien in order to make the work typical and thorough. Fukien was chosen, with its dense population of thirty million, because of its proportionately large Christian population, its preparedness in city experience in its capital of Foochow, its strong attitude of united effort—the three missions of the province working together in fullest harmony, and its farsighted and generous provision of local and provincial supervision. All of these were considered to be conditions essential to the securing of large and permanent results. A notable and encouraging feature of the provincial movement was the fact that the four student evangelistic leaders chosen to lead the meetings in the ten secondary cities of the province were Chinese, men of recognized outstanding personality and Christian leadership. These included Mr. C. T. Wang, former vice-president of the first Republican Senate, now general secretary of the Young Men's Christian Association movement in China; Pastor Ding Li-mei, the founder and leader of the Student Volunteer movement in China, and others. These men, well and favorably known to students throughout China, presented a powerful message in a way in which no foreigner could. The finding, using and training of strong Chinese evangelists is one of the great contributions which the new movement is making

to the Christian cause. The province-wide effort showed conclusively that a province could be reached as effectively as a city, provided the Christian forces unite and plan wisely. In Foochow as a result of the meetings a permanent forward evangelistic movement committee has been appointed to represent the united missions and Chinese churches in aggressive evangelistic effort to reach and hold the student classes. A three-year program has been adopted, covering the three lines of evangelism, cultivation of Christian friendship, and social service. Secretaries have been appointed by each mission who have released their best men to give their whole time to the study and direction of this work. The movement thus gives promise of becoming continuous and permanent.

The first results of the meetings conducted through China in 1914 have been gratifying to a very high degree. They give promise of large and permanent fruitage, provided the early efforts are not allowed to be dissipated. Over 20,000 students from non-Christian schools and colleges express their willingness to become "investigators" of Christianity. Twelve thousand have been enrolled in Bible classes. Those who signed cards were not "inquirers" in the ordinary accepted sense of the word, since the hearers had had little or no previous exposure to Christian truth. They express their willingness "to investigate Christianity with open mind and honest heart." The sincerity of their promise is shown by the fact that a large proportion ultimately joined the Bible classes. Provision was made for more advanced decision after members of classes had been under in-

* From *The Student World*.

struction for an extended period of from three to six months, in order to give the more serious-minded an opportunity to decide to begin to follow Jesus Christ. Where the classes were efficiently and faithfully conducted the results have been surprizingly large. In the city of Hangchow over five hundred students were enrolled in Bible classes following the meetings. At the end of six months a decision meeting was held, led by Mr. C. T. Wang. One hundred sixty-one students express their purpose to begin the Christian life. One hundred twenty-three of these came from thirteen non-Christian government schools and colleges and ten others who made the Christian decision were teachers in the government institutions. Encouraged by the response and results of the decision meeting, a Christianity Discussion Club was formed by leading Chinese, including the Commissioner of Foreign Affairs from the Governor's yamen. He had made Christian decision at the meetings conducted by Mr. Eddy. The club was organized with a view to reaching officials and principals and teachers of non-Christian schools. This club meets, about forty in number, twice a month for an hour of Bible study and discussion. It is noteworthy that this influential group of non-Christian seekers after the truth have invited Professor Zia Hung-lai, the well-known Christian writer and translator, to lead the discussions of the club, and have constituted the local pastors as honorary members.

The ability to hold and conserve the early results of the meetings is evidenced by the experience of the Christian committee in Foochow in their remarkable success and progress in enrolling students in Bible classes and later leading them on to Christian decision. In the meetings held in Foochow in 1913 20 per cent. of those who signed cards at the evangelistic meetings were enrolled in Bible classes. After the meetings of 1914 60 per cent. were enrolled. During the past

year in this one city 530 of the members of classes have expressed their decision to become Christians and their desire to attend the churches. These men are literally standing at the church doors. The first and later results of the meetings have clearly shown that the student field of China is ripe for harvest. The unlimited opportunities offered by the open and responsive attitude of the more serious-minded of the student classes is offset by the admitted unpreparedness of many of the churches. The serious and pressing problem now facing the movement is not so much how to reach the non-Christian student classes. The important and critical question is how can the churches be got ready so as to hold and teach and train and use these new, large, potential forces for good and leadership now within her reach. The movement has revealed that, along with extensive outreach, there must be coordinated the intensive preparation of the churches and the training of the Christian forces.

In spite of the revealed unpreparedness and weakness of the churches, distinct progress has been made in some centers in placing the first responsibility for the care of the student inquirers upon the churches, where it properly belongs, rather than upon the committee formed to originate the movement. In the earlier years of the movement the Bible classes for signers of cards were held mostly outside the churches. This was done partly because of possible lack of understanding and prejudice of the non-Christian students and partly because pastors and laymen were inexperienced and embarrassed in Christian work with the new student classes. In the last series of meetings the policy was accepted of having the signers of cards join classes immediately after the meetings within the various churches. In some cases individual churches failed in their responsibilities. The aggregate gain, however, in getting the non-Christian students immediately into touch with the churches

and the acceptance by the pastors of responsibility for their care has marked a distinct advance.

Some of the direct and most immediate results of the meetings and the movement have already been indicated. The importance of these should not be disregarded or underestimated. It is nothing less than marvelous that to-day, after a decade of special effort, hundreds of government students in China are baptized, with many more literally standing at the doors of the Church, and thousands are grouped together in Bible classes open to Christian influence, where it is given in the spirit of genuine friendship and helpfulness. This actual and visible achievement of reaching the hitherto unreached classes, the traditional Gibraltar of the Far East, is nothing less than one of the greatest of modern miracles.

There are indirect results as well which are vast and far-reaching. The success of the movement must not be judged only by the number of men gathered into the Church. There are other results, not at first visible or tangible, which are, nevertheless, real and significant. One of the chief of these is the fact that the movement has created a new atmosphere, and opened a new field of thought among the educated non-Christian classes. The Christian addresses of the student leaders both in China and from abroad have presented the Christian truths in a striking way and have appealed to the student mind and conscience. They have demonstrated once more the power of the Gospel to draw men to Christ. The movement has promoted a more careful study of the Chinese student mind and environment. It has become increasingly clear that knowledge of these conditions is essential to effective effort directed to influencing permanently the thought and life of these classes. Foremost among the characteristics of the Chinese student is the evident impressionability of the present generation. Impressionable as are students of all countries generally, they

are especially so at this time in China to influences which come to them with the weight and authority of Western scholarship, either real or fancied, because the "old learning" of China has been so seriously discredited.

There is a notable lack of opposition to Christianity among students in China at the present time. Confucianism is still asleep. Buddhism has little hold on the educated classes. Taoism is still more disorganized. This leaves the field for the moment practically free from all opposing elements such as are able to offer any organized resistance to Christianity. But Confucianism, Buddhism, and even Taoism, are not likely to remain permanently inactive. There are already signs of their being galvanized into action by contact with the vigorous forces which now confront them. It is not unlikely that the government, from national and patriotic motives, will espouse one or more of these weaker religions, possibly through the government educational system, which now offers its unhindered approach to Christianity. It is not improbable that a decade from now it will by a restrictive system of requirement exclude the Christian religion if possible from all influence over students in government schools. It will thus follow the early example of Japan's policy toward missionary education in Korea, explaining pointedly their determination to carry out their plans as to education without foreign interference or assistance.

The Chinese student stands to-day in a perilous moral condition. The weakening of the old-time methods of restraint, together with the grasping after a lot of unassimilated and misunderstood Western ideas, and the attempt to put some of these into practise, is exposing the young men, and student classes especially, to new and great perils. The closing of schools on Sunday, following the Western practise without the corresponding motive or objective, tends to leave idle a large body of students, so that

their fall into sin becomes more easy. The closer study and better understanding of the Chinese student mind and environment has its obvious and important lessons to the leaders of the Christian movement designed to reach and hold these classes. The feeling of doubt about their own religious position has brought about an open-mindedness on the subject of Christianity that forces Christian leaders, both in China and at home, to take immediate steps to grasp adequately what may be a passing opportunity. The fact that Chinese educationalists are already forging ahead in the establishment of schools and the publication of text-books in which religion is left out challenges Christian leaders to take immediate steps to offset the lack of moral training that will necessarily result. There is a real and urgent demand for specialists to come to China to assist directly and indirectly in the formation of new moral ideals and religious aspirations among Chinese students. Innumerable opportunities now offer themselves to groups of young students in government schools waiting for the friendship and counsel of a true friend who will help them in the solution of their moral and religious problems.

The movement has shown the feasibility, the practicability and the necessity of genuine Christian unity in evangelistic work in a new country which will be wide enough to include all classes. There has been in China in the progress of the evangelistic movement to reach students a distinct development of the cooperative spirit. There has been a closer working relationship between ecclesiastical families. There has been a drawing together of Chinese and foreign workers. Pastors and laity have united with a common purpose. A real and deepening Christian unity has found expression in facing a common problem of extraordinary magnitude. This new sense of unity has been an inspiration to the Church. It has also had apologetic value affecting the non-Christian student

classes, who have been impressed with the splendid spectacle of a united and unbroken Christian movement. This unity has not been nominal or mechanical; it has been vital.

Bible study has been found to be the most fruitful center of evangelistic effort, and the most fruitful source in leading men to ultimate Christian decision. The ordinary Bible classes with regular courses have not been found sufficient for this purpose. Bible study with a definite evangelistic objective has been promoted. Special courses of study have been selected and prepared. Bible training schools have been held in various sections of the country. Individual Bible schools in a city have been coordinated to form a city-wide Bible study movement. The secret of the rapid growth and assimilation by the churches of the new movement is due largely to the emphasis which has been placed on the study of the Bible.

Prayer is revealing a new meaning to many and is another sign of far-reaching significance. Success or failure will depend finally on whether the Church is a praying Church. Intercession has been found indispensable and powerful in accomplishing results that were humanly speaking impossible. Through prayer combined with hard work miracles have been performed in China. The work accomplished in the larger cities during the past decade has given birth to other movements in many ways and in various places. "Pu-tao" (the Chinese word for evangelism) is the topic of the time among all classes. China is ready. The Church in China is awakened, aroused to her opportunity, unprepared but willing to go forward. Missions are sympathetic but handicapped by the lack of suitable evangelistic workers. The situation in China should constitute a call to student volunteers and other candidates who are ready to respond to the great, open opportunity to reach the coming leaders of a mighty people.

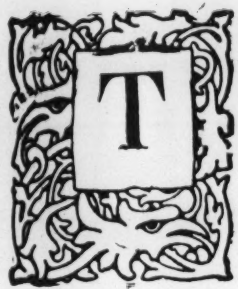


DEPARTMENT OF BEST METHODS



CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, NEW YORK

BEST METHODS FROM MANY MISSIONARY WORKERS



THE number of Christian workers in the homeland who give time and strength and money to the cause of missions is constantly on the increase. These workers are not confined to any one country nor to any one denomination and are found in the small rural congregations no less than in the great city churches. Their number is legion and they are doing everything that consecrated ingenuity can suggest to advance the cause of Christ.

A vision of this great multitude of workers with their hands on the ropes (to borrow Carey's metaphor) is the best possible antidote for discouragement. Working away in our own small corners, often against almost insurmountable obstacles in the way of ignorance, indifference, and opposition, we are apt to forget that ours is but one small division of the whole vast army working for God. What the knowledge of the 7,000 who had not bowed the knee to Baal was to Elijah at Carmel, a vision of these great hosts should be to us.

Through the large number of missionary magazines and letters from missionary workers that come to our desk we get inspiring glimpses of these hosts at work for missions. In April we shared with our readers some of the best things in the magazines. This month we give some of the tried and tested methods that have come in letters.

A Mid-summer Missionary Pilgrimage

In a letter to auxiliaries sent out in April, 1915, Miss Julia C. Emery, secretary of the Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church, asked that wherever possible missionary garden parties be held at summer resorts. In response to this, the Woman's Auxiliary of the Diocese of North Carolina held an out-of-doors meeting in August which, tho not a garden party, was so profitable and so enjoyable that it might well serve as a model for similar gatherings in other parts of the country. At our request Miss Claudia W. Hunter of Henderson, North Carolina, has sent us an account of it.

"Last summer, when Miss Emery asked each diocese to arrange for garden parties at summer resorts, we in the Diocese of North Carolina wondered what we could do, as we have neither seacoast nor mountains," she says. "However, we held two very successful out-of-door meetings, one of which was at Williamsboro, the first 'See City' in the state, but now an almost deserted village. St. John's, the oldest church building in the diocese, is here, and the old house where the first Bishop of North Carolina resided. So it was really a pilgrimage to an historic place.

"Over one hundred and fifty men, women and children came, enjoyed a delicious and bountiful picnic dinner, met old and new friends, and discuss the

great missionary enterprise. Eight of the nine Branches within a radius of fifty miles were represented, and people came in buggies, carriages and automobiles from four counties and over the Virginia line.

"At eleven o'clock the company assembled in the old church and the Rev. Lewis N. Taylor of Stovall and Townesville, held a short devotional service with special prayer that the members of the Woman's Auxiliary, being taught to pray, might pray prevailingly for the coming of the Kingdom; that in the Branches represented, young men and women might listen to the call to the mission field; and that not one cent of the \$400,000 emergency fund might be lacking in the Lord's storehouse when the end of the month should come. Four brief addresses on missionary topics followed, and at twelve o'clock Mrs. T. W. Bickett, of Louisburg, led the noonday prayer.

"At one o'clock dinner was served out-of-doors. After this, all walked through the village, past the old home of the first Bishop and on to a mighty oak by the wayside, where a simple missionary play—"St. Luke's Hospital, Tokyo"—written for the occasion, was presented by a group of Juniors. It was most picturesque and realistic with 'Doctor Rudolph Teusler' (a splendid six-foot, sixteen-year-old boy) in regular surgeon's uniform; 'Anaki San' in regulation nurse's garb, and Bible women and patients in gay-colored Japanese kimonas. At the close there was a strong appeal to the Juniors of North Carolina to raise funds for the Children's Ward at St. Luke's.

"At three o'clock the Rev. L. N. Taylor again led the prayers in the church, reading most impressively from the Chancel Bishop Lloyd's 'Ideal' for the Woman's Auxiliary and dismissing the company with the blessing Bishop Lloyd used at the close of the triennial meeting, 'God bless you; God keep you; God use you!'

"The day had been so profitable and so pleasant that it was unanimously

agreed to make it an annual occasion, and people from all over this part of the state who have some association with the old church and village have expressed a desire to be present."

Playing at Missions

Playing at missions—not in the way condemned by Doctor Duff—is a fine method of work with children. It is built on solid pedagogical principles and has often produced good results. After Pliny Fisk went as a missionary to the Holy Land, his little niece Fidelia began to play that she, too, was a missionary passing through experiences similar to those described in his letters. This undoubtedly helped to confirm the impulse planted in her heart by his going, and to make her the great missionary she became in after years.

Not long ago we had the privilege of reading a quaint little letter written to the secretary of a woman's board by a shut-in, "seventy or so years young," who has been unable to walk for the past eight years. Believing that it will help many mothers, we have secured the permission of the writer to print it on condition that we do not reveal her identity.

"You ask what I know about missionary garden parties," the letter says. "I don't know anything about the modern kind. I used to have them years ago, just to get the children and young girls together on our beautiful 'Shorelands' (we had forty acres) and because we could be more comfortable than in a house.

"I really believe those parties of mine were the magnet that draw 'Our Girls' and my 'Little Missionaries.' It was a queer idea, I suppose, but different parts of the grounds were supposed to be different countries, which we visited and helped according to our ability. In Africa we were without food, excepting as we found things that looked inviting. My good old Ellen would hide tempting slices of bread and butter in the trees, and we discovered bread fruit and were

kept from starving. A creek ran through the grounds and a good missionary landed on our shores and taught us. I really think my boys and girls learned a good deal in this rural way.

"I wonder if I could have held them together in as loving a way if I had managed with red tape. I doubt it. One of my girls (now a grandmother) says I taught her all she knew about the Church. And one of my boys, who now occupies a prominent position, wrote me a little time ago that he could never forget all I had taught him. I am telling you this, dear friend, because I am sure my homely way did bring results, and now I am so crippled, I am glad that I have not lived in vain. I am not writing in a boasting way. It seems to me that if I had health and strength and those forty acres of beautiful woodland, I might be able to have real missionary garden parties. I only wish I could have done more, but that time is all past."

The boys and girls thus trained did more than play at missions—they worked hard, too. In response to our request for more information we have received the following letter, which can hardly fail to be an inspiration to workers with children. The opportunity for primary teachers herein revealed is so great that we wish it might be called to the attention of many:

"For years I had a fine Sunday-school class (the infants) and taught them as I pleased. One day as I came from church I met two girls who had been in my infant class, but had gone to another church. I questioned them and found they had gone there because there was nothing for them to do in our church. This made me *think*, and on Thursday of that same week I gathered ten girls at my home and interested them in missions. I had once met a worker from the South and remembered how she was struggling to support and care for a colored hospital in her home town. I had some cotton flannel and some unbleached muslin in

the house and cut out sufficient work for us to begin on. I had thought we might meet once a month, but no—*once a week* was what they wanted.

"Names were suggested, such as Busy Bees, Helping Hand, etc., but I said let's call our little society simply 'Our Girls.' The day before I left that old home on a Thursday in June, we celebrated our twentieth anniversary and *had never omitted a meeting except Christmas week in all those years.* We had organized on June 26, 1880, and on the 26th of last June, our thirty-fifth anniversary, 'Our Girls' sent me \$35 for the room that bears my name in a famous missionary hospital in the Orient. Do you wonder that I love them?"

"One day, when we had been at work some time, one of them said to me, 'Mrs. —, why didn't you begin with us long ago?' This led me to see what I could do with the younger children. So the following Sunday I asked the little ones in my infant class how many would meet me on Saturday morning and help me dress dolls for a Christmas tree? *Every hand went up.* Of course, I did not place much weight upon such a promise, and I thought as I already had 'Our Girls' I would call these younger ones 'Little Women.' On Saturday morning there were 93 children to meet me, 46 of them boys! This stopt the name I had chosen, so they became my 'Little Missionaries.' Those two societies really were the beginning of our Junior Auxiliary. My, how I did love them, and how I do love them!"

"Before the end of the second year my Little Missionaries had sent out six boxes and were at work on supplies for a missionary hospital—boys as well as girls hemming sheets and sewing up the seams of pillow cases. I remember that I offered a prize of a silver thimble to the best sewer, and *a boy won it!* It was given to his mother and proved to be the only silver thimble she had ever owned. That boy is now a B.A., and

a professor of mathematics in a school.

"I never lost my boys. I had a junior St. Andrew's Brotherhood, and from that they went into the real Brotherhood."

Providing for Sunday

Providing Sunday occupation for the children when packing one's trunk for a summer outing is a method of the very best sort. Some suggestions along this line have come to us in a letter from Miss Minnie M. Bell, of Halifax, Nova Scotia, secretary of the supply committee of the Nova Scotia and Newfoundland Branch of the Women's Missionary Society of the Canadian Methodist Church.

"The game, 'Who's Who in Missions' always goes in my trunk when we are off for a holiday," says Miss Bell. "For several years my sister and I spent our summer outings with a friend—the mother of two children—and during those years these children developed into young manhood and womanhood. As our party was congenial, we always tried to find some out-of-the-way spot, away from the beaten track.

"From the first we endeavored to make the Sabbath days as interesting as possible and tried to keep the Fourth Commandment. So we were always on the outlook for Sunday games. The first year we had 'Who's Who'—1912; we played it by distributing the cards, and after reading what was underneath we would cover the printed matter and hold the picture up. The one who guessed correctly secured the card.

"In the winter of 1912-13 the game went with us on a trip to the West Indies. In Bermuda we boarded in a house where there was a large family. On leaving, we gave our game to the daughter and hope that through it some seeds were sown in the many Dannies of the house.

"Another sister of mine went last summer to the unbeaten paths of New Brunswick, where her husband has a camp

beside a river known to the salmon. 'The White Man of Uganda' went with her, and when the cook was wanting something to read this was given him. 'He was a brave man,' was his quiet remark when he handed it back.

"This sister took her missionary spirit with her. Finding neither Sunday-school nor Sunday service of any kind in the nearby settlement, she 'did her bit.' The three ladies in camp, a Methodist, a Presbyterian, and a Church of England, called on the most possible leader (formerly a Baptist) and secured her promise to be superintendent. The next Sunday a small Sunday-school was organized in the station house. This grew into a school of about thirty before camp broke, and this season when the salmon run we shall hear whether it is still in existence. In the meantime books and papers have been sent by those interested."

A Missionary Demonstration Day

A year or so ago a Missionary Demonstration Day was held in Zion Lutheran Church, Williamsport, Maryland, which enlisted all the missionary organizations of the church, seven in number, the object being not only to present the work of the organizations, but to arouse interest among the country members of the congregation. The program was in two sections—one for the afternoon, the other for the evening, with a box lunch and social in between. We are indebted to Mrs. D. U. Bair, who was largely instrumental in planning the demonstration, for an account of it.

The class rooms of the Sunday-school room were used as booths by the various organizations, their circular arrangement making them especially adapted to this purpose. In the center of each booth there was a table with literature for free distribution, and on the walls were mottoes and banners with statistics strikingly portrayed. Over the entrance to each there was a placard with the name of the

organization and the date of its origin. These were as follows:

Woman's Home and Foreign Missionary Society—1875.
 Young People's Missionary Society—1881.
 Mission Band—1891.
 Cradle Roll—1897.
 Home Department—1903.
 Helpers' Circle—1905.
 Mission Study Club—1907.

The program opened with "From Greenland's Icy Mountains," played on the organ, while an unseen person *re-cited* the hymn with fine effect. Then came a processional of workers, who took their places in the different booths, the organ meanwhile continuing the hymn. The processional was led by a boy bearing this placard, which he hung in the woman's booth:

HELP
 the 144,000,000 Women of
 India

After this came women at intervals bearing the following placards, which were also hung in the woman's booth:

WE ARE HELPING
 724 Woman's Societies
 in the
 General Synod

WE ARE HELPING
 24,944 Members
 in the
 General Synod

WE ARE HELPING
 24 Women
 in
 Zion Lutheran Church

131 WOMEN
 in Zion Lutheran Church
 ARE NOT HELPING
 Are you IN or OUT?

The women were followed by workers from each organization in turn bearing placards with statistics, which they hung in their respective booths. These statistics, so strikingly displayed, made a deep impression. They were very instructive, and so arranged as to make a distinct personal appeal. The Cradle Roll placard, carried by a mere baby, read:

WE WILL HELP SOME
 DAY
 3,836 Cradle Roll Babies
 General Synod,
 Lutheran Church

The program proper began in the woman's booth by the president, who set forth the object of Demonstration Day. Then there was a bright little dialog, "How the Women's Home and Foreign Missionary Society Won the Young Ladies," by the Young People's Society; an effective little play, "Tired of Missions," by the Mission Band; and a chapter from a book showing how babies in all lands were drest and bathed and cared for, by the Cradle Roll.

During the supper hour which followed, the ladies, by previous appointment, kept the conversation largely on the subject of missions. The placards placed in the lunch room by the Home Department helped greatly in this.

In the evening there was a stereopticon lecture on the work of the summer schools and assemblies, given by the Helpers' Circle through their leader, and a very effective missionary service, entitled, "A Vision," with music, tableaux and readings, presented by the Mission Study Club.

Owing to the weather, the attendance was far below what had been hoped for. "It was cold and snowed and rained by turns," says Mrs. Bair. "There was slush underfoot, as well as overhead, and people from the country could not come in. But some noble purposes were born that day. For instance—three

grammar school girls have repeatedly declared that they will be missionaries some day either to Africa or India. And a few new members entered the work—but only a few where we had hoped and planned for *many*.

Can You Answer?

For the past two years, during the autumn, the Schenectady County Sunday-School Association has held a very successful Training School for Sunday-School workers in the Engineering Building, Union College. Last year there were seven courses, taught by some of the best educators in Schenectady, among them two college professors, an ex-college president and the superintendent of the Teachers' Training School connected with the public schools. At the close an examination was given in each course to those who took it.

The course in methods of missionary work was based on the book, "Holding the Ropes," and was taught by Professor Warren C. Taylor. The questions submitted to the class were as follows. It might be interesting to try them, first to test yourself, then your society or school.

1. What are the four principal ways in which efforts for missions may be put forth by workers at home?
2. Give some good method of using the Bible in the missionary meeting.
3. How can music be made effective in the missionary meeting?
4. What is the best way to interest an individual in missions?
5. What is the first thing you would do to start an interest in missions in the Sunday-school?
6. What ways are there of missionary training in the home?
7. Name six missionary books.
8. Name six noted missionaries.
9. What is the best way to raise money for missions?
10. What encouragements are there to pray for missions?

A Novel Year Card

The 1915-1916 calendar of the Stafford Home and Foreign Missionary Society, First Presbyterian Church, Canastota,

N. Y., sent us by Miss Margaret Wright, shows some unusual and highly commendable features. The calendar itself is a novelty. Attractively printed on heavy white cardboard, measuring 9 by 14 inches and provided with a scarlet ribbon hanger, it contains more information than the average year book of many pages.

The society has a membership of more than one hundred women and meets in the evenings at the different homes. One of the unusual features is the division into active and associate members, lists of whom, divided into groups for each month, are printed on the year card. Last year there were 70 actives and 34 associates. At our request, Miss Wright has kindly given the following explanation of this feature:

"The active members," she says, "are those who are willing to take part on the missionary program for our monthly meetings, give talks, write papers, or give the chairmen any needed help in the development of their plans for presenting mission study at the meetings.

"The associate members are those who would like to attend the meetings and help with gifts of money and service, but are not willing to take any part in the missionary programs. This works well. There are often those who, after being associate members for a year or two, are willing to allow their names to be transferred to the active list. At the close of 1913 there were a number who did this, and one of the results was that last year we had many splendid papers written and read by women who said when they joined that 'they could never say a word in the meetings.'

"The explanation of our groups by months is this: The first name of any group in the active list is the chairman for the month. With the assistance of that group of active members she must present the mission study program for the month. The active group, assisted by the associate group for the same

month, must also serve light refreshments at the close of the meeting. In this way every member, both active and associate, has something definite to do once every year. We have splendid meetings, and very large ones, too."

"I must add just a little about our Sunshine Committee," says Miss Wright. "At each meeting we take a sunshine offering. Members can give as little as they wish and not every time unless they choose. When our members are sick or in trouble little gifts of sunshine are sent to them—flowers, fruit or candy. Once it was a gift of money with a friendly little note to one who must undergo an expensive operation. On her return there were bright flowers at her home to speak our joy at having her with us again. Most of us have been cheered by these sunshine gifts and we feel that they have bound us closer together."

True Yoke-fellows

Some societies have found great blessing and a large access of interest through yoking their members with missionaries on the home and foreign fields. This is done in the Woman's Missionary Society, First Presbyterian Church, Tusculum, Alabama. In the 1916-17 year book of the society, recently sent us by Miss Frances Cooper, there is a list of 44 members of the society and opposite the names of 31 of them the name of some missionary.

"Two years ago," says Miss Cooper, "we decided to ask each member to select a missionary to pray for—some one in whom she was especially interested. It was also suggested that we not only remember these missionaries in our prayers, but write to them as well. I'm afraid some of us have failed to carry out the latter suggestion, but a great many have done so, and it is a fine plan."

Little Journeys to Mission Lands

The way in which one society adapts the methods of another to its own use is

always of interest. In July, 1914, we printed the 1912-13 program of the Woman's Missionary Society, Bedford Presbyterian Church, Brooklyn, N. Y., which consisted of a series of "Little Journeys to Mission Lands." Through the kindness of Miss Lydia Pennington, president of the Christian Woman's Board of Missions, Euclid Avenue Christian Church, Cleveland, Ohio, we have received a copy of the 1914-15 year book of her society showing an adaptation of this plan. "The 'Little Journeys' proved most interesting," she says, "and attracted many to our meetings."

The topics for the journeys (some copied from the Bedford Church program, but many original) were as follows:

October—Bird's-Eye View of the World from an Aeroplane.

November—Journey Through India.

December—A Cruise Through the West Indies.

January—By Trolley Through Foreign Sections of Cleveland.

February—A Trip to South America and Mexico.

March—By Trail Through Liberia; Side Trip Up the Congo.

April—On Horseback Among the Mountaineers.

May—Tenting Through Palestine and Syria; Side Trip by Camel in Arabia; Hold-up, "Your Money and Your Life!"

June—By Dog Sled to the Frozen North; Stopover Among the Canadian Indians.

July—By Wheelbarrow Through China; A Glimpse Into Tibet.

August—Through Japan by Jinriksha; Ticket Extended to Korea.

September—Auto Journey Through America.

The devotional topics for these journeys were especially appropriate. They were as follows: Preparation; Equipment; Chart and Compass; Power; Hints for the Journey; Marching Orders; Helps by the Way; Outfit; Provisions for the Journey; Comforts; Suggestions for the Trip; Guide Book.

An Envelope Calendar

Societies on the outlook for novel ways of announcing their programs for the

year will be interested in a set of ten envelopes sent us by Mrs. J. R. Cowan, of Danville, Ky., president of the Junior Auxiliary, of the Diocese of Lexington, which serve the double purpose of a calendar and a receptacle for the offerings.

The envelopes measure $5\frac{3}{8}$ by $3\frac{3}{8}$ inches and have very large square flaps. On the face of each envelope a picture of some building or scene appropriate to the topic for the month has been pasted; on the flap at the back the date of the meeting and the program has been written in by hand, and across the bottom below the flap of the envelope, the names of those in charge. A package of ten was made for each woman in the auxiliary. The envelope announcing the meeting on giving contains three excellent tracts.

"The parish is small," says Mrs. Cowan, "and we only needed fifteen packages, so the making of them was not a very great item. We had a better year than ever before when this program was used, and I hope the results were worth the effort. One can only trust they were. One woman is using her envelope as a sort of repository for accumulating missionary literature."

In Honor of Two Presidents

We are also indebted to Mrs. Cowan for the following card of invitation to a meeting in a sister church. "It was a splendid meeting," she says, "at which the retiring president turned her duties over to the incoming one." This is an excellent idea for any society:

C.W.B.M.	
Appreciation	
of	
One who has served	
and	
One who will serve	
Mrs. Cecil	Mrs. Cloyd
Christian Church	
September 7, 2.30-5.00	

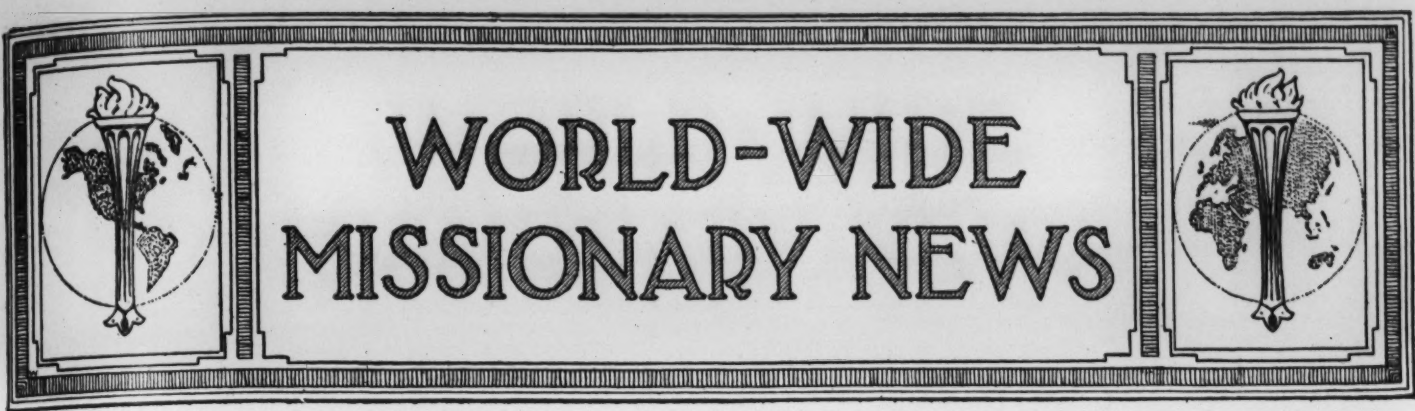
A Spontaneous (?) Missionary Social

Through the courtesy of Mr. R. H. Young, of Haines City, Florida, we have received the following account of a very successful missionary social given some years ago, under the auspices of the Missionary Committee of the Young People's Society, in the Case Avenue Presbyterian Church in the city of C—.

"This missionary committee," says Mr. Young, "did not confine itself to the regular monthly meetings provided for by the devotional committee, but occasionally held missionary socials at the homes of interested members of the church. Nor did it confine itself *exclusively* to accounts of Presbyterian missions. Its members believed that the best service results from a broad knowledge of the entire 'field, which is the world.'

"The topic for one of our socials (though not so announced) was 'Missionary Boats.' A number of these in use in different parts of the world were selected and assigned to different members, with instructions to make such a study of them as would enable them to *tell* (not *read*) about them in an interesting way. Those selected ranged all the way from the old 'Morning Star' to a new boat just launched on the Kongo.

"When we were gathered in Mrs. W's parlors that evening (in full numbers, for it was a place all delighted to go) and were well under way socially, the conversation was skilfully led to 'Missionary Boats.' Without announcement and in the most informal, conversational manner, one of the company began telling about a particular boat of which he had been reading. This led another to tell something about another boat of which she had read lately. And so on. Sometimes there were interruptions in the shape of questions (perhaps artfully asked and on purpose!) or of general talk—all in the easiest and (apparently) most spontaneous and impromptu fashion. It was a delightful evening.



WORLD-WIDE MISSIONARY NEWS

ISLANDS OF THE SEA

Conquering Fear in the Pacific

“ON these most easterly islands of Papua the work has been almost entirely of an itinerary nature,” writes Rev. W. J. Endicott, of Australia, from Rossel Island. “Without a central mission station, the missionaries have been compelled to make their home on the boat, and thus have been continually traveling. The Papuans have given them and their message a cordial reception everywhere, altho they had been influenced against the missionaries.

“It was gratifying when a trader, after informing us that he had been partly responsible for this, and as a consequence a fairly large village had requested him to keep their location from our knowledge, assured us that now there is no such desire; but, on the contrary, they desire our continued visit or even our stay among them. There are, however, some places still in which the children flee into the bush at our approach, being afraid that we have come to take them away.”

Rome in the Philippines

“DO not let the churches at home think that we are facing a decadent, weakened Catholicism, where formerly she had supreme control,” writes a missionary. “It is a mistake to speak of the Roman Catholic Church in the Philippines as decadent, and the ruined churches here and there are not indications of its state. Enormous sums of Roman Catholic money are being poured into the Philippines, and scores of her most intelligent and capable workers are constantly coming to the islands. Dozens of dilapidated buildings are

being repaired and numerous new buildings are being erected in new communities. Other revenues are taking the place of the lost State revenues, and a far more able and efficient body of workers is taking the place of the discredited Spanish friars. The Roman Church is straining every nerve to adjust herself to the changed conditions, and, one must confess, with considerable success. The greatest, most bitter and prolonged struggle for complete religious freedom in the Philippines is yet before us, and it will require the highest concentration and the richest gifts in men and money.”

Generous Islanders

IN the Pacific Ocean, midway between the Fiji and the Gilbert Islands, lies an archipelago of nine or ten coral atolls, called the Ellice Islands (under British protection). Their total surface is only 14 square miles, and the people number about 2,500. This little group gave \$3,500 in money recently to the London Missionary Society in honor of the fiftieth anniversary of the coming of the missionaries to their islands. They speak the Samoan language and have a tradition that thirty generations ago they came from Samoa. They even name the valley from which their fathers started out, and they possess an ancient spear whose staff is of wood not known among them now, which, they say, came with their ancestors from Samoa.

Good and Evil in Hawaii

THE Sandwich Islands (Hawaii) were not long ago heathen territory. Now they are giving men and money to missions, and are liberal in helping the

sufferers from the European war. The *Congregationalist* says that "when appeals to aid relatives at home reached Hawaii, surprisingly large sums were at once cabled. Later the Belgian relief committee secured generous donations. Even the poor gave far in excess of all anticipations."

The problems of Hawaii are those of America—one of which is intemperance. There are upward of 130 liquor establishments on the islands, and the drink bill amounts to \$3,570,000 per annum. A brewery in Honolulu does a flourishing business. There are several distilleries, including one or two big *saké* stills owned and operated by Japanese. Cargoes of whisky, brandy, wine, "dago-red" and "square-face" gin are being shipped in from abroad. "Dago-red" California wine is a deadly poison and is the cause of crime, suffering and death. The death rate is shocking. Appeal after appeal has been made to Congress for help, and now a bill has been introduced into the United States Senate for the prohibition of the liquor traffic in Hawaii, which is a territory of the United States.

NORTH AMERICA

Cost of Education in the United States

THE Bureau of Education has issued a report to the effect that the cost of education for the 22,000,000 persons enrolled in institutions of learning in the United States in 1914 was \$750,000,000. "This cost is less by \$300,000,000 than the cost of running the federal government," the statement asserts. "It is less than one-third the nation's expenditure for alcoholic liquors, and it is only a little more than three times the estimated cost of admission to motion-picture theaters in the United States for the same year." The attendance at elementary schools totaled 19,000,000; 1,374,000 in secondary schools, and 216,000 in colleges and universities. In point of rapid growth, the public high school represented the most impressive figures, the enrolment being

84,000 in excess of the year previous. —*Lutheran Observer*.

President Charles R. Watson of Cairo

THE trustees of the proposed University of Cairo have recently elected the Rev. Charles R. Watson, D.D., president of the university. Dr. Watson has resigned as secretary of the Board of Foreign Missions of the United Presbyterian Church of North America, but has been made honorary secretary of the board and expects to remain in America for one or two years in order to complete the work of organizing and financing the university. He is succeeded in the general secretaryship of the board by Rev. Wm. B. Anderson, D.D., who has been his associate, and who was for fourteen years a missionary in India.

The new president of the new university was born in Egypt, being the son of Dr. and Mrs. Andrew Watson, for half a century honored missionaries of the United Presbyterian Church. He was graduated from Princeton University in 1894 and has been for fifteen years a missionary secretary and a force in missionary circles at home and abroad.

Liberating the Prisoners

THE National Committee on Prisons is guiding the movement for the overthrow of the barbaric prison systems which disgrace our civilization to-day. Opportunity is demanded for the prisoner to develop through self-expression, industrial training and incentive to right-doing. The committee has come to feel that further advance in prison reform calls for action on the part of the churches, and is calling upon the church people of every creed to take up the cause of the morally and spiritually ill man and woman whom we call the criminal. A committee on religious work has been organized and includes in its membership representatives of all denominations. The work in which the cooperation of the churches is sought is threefold: ministrations within the prison;

after-care of the ex-prisoner who comes out of prison determined to make good, and who needs encouragement and a right environment; the creation on the part of the general public of a right attitude toward the prison and the prisoner. April 9th was observed as Prison Sabbath in many churches.

Bibles for West Point Cadets

AT an impressive service in the chapel of the United States Military Academy at West Point, on April 9th, the forty-sixth annual presentation of Bibles to the members of the graduating class was made by the American Tract Society. The entire cadet corps, numbering nearly 600 men, was present in full uniform. Rev. H. Percy Silver, chaplain of the academy, conducted the devotional exercises. The presentation address was delivered by Rev. Harlan G. Mendenhall, of New York City, who spoke of the Bible as "living and active and sharper than any two-edged sword," and then proceeded to show that these qualities of the Word of God were representative of the true West Point spirit.

Hebrew Christians in Conference

THE second conference of the Hebrew Christian Alliance of America was held in Philadelphia, May 2d to 5th. Nearly 150 delegates and friends were present from all parts of the United States and Canada and representing many denominations. The presence of such a large number of Jewish Christians actuated by a common religious impulse made a profound impression upon the life of the city. The leading newspapers gave considerable space to accounts of the meetings. The Jewish rabbis of the city wrote letters to the press and the Yiddish papers gave exaggerated accounts, adding sarcastic comments on the proceedings.

The conference was marked by unity and spirituality, and two advance steps were decided upon—the first, the establishment of a quarterly organ of the Alli-

ance, to be edited by Rev. S. B. Rohold, who was reelected president, and the other the starting of definite missionary work under the auspices of the Alliance. This has especially in mind the sending out of traveling evangelists, who would visit the many communities where large numbers of Jews are to be found, but where no Jewish mission exists.

Mission Work Among Foreigners

THE Church is not only sending the Gospel to foreigners, but the Lord is sending foreigners to the Gospel. There are nearly 35,000,000 people of foreign birth and native-born children of foreign and mixed parentage in America. Here is a magnificent opportunity to teach all nations. They are at our doors—yes, inside the portals. About 25,000 foreigners return to their native land every year. If each would carry back correct ideas of civilization and Christianity gained during residence in America, he or she would become to that extent a missionary. Thus, the work of home missions among foreigners is indirectly a great contribution toward the work of foreign missions.

Booker T. Washington Memorial

THE campaign in the interest of the Booker T. Washington memorial fund is being vigorously conducted among both white and colored people. The trustees have already received from white friends of the institute subscriptions amounting to about \$700,000, some of which is conditional upon other subscriptions being secured. The fund asked for is \$2,000,000, of which the trustees are expecting the colored people to give \$250,000. Memorial fund committees have been organized among the colored people in nearly 160 cities. Contributions and pledges already received seem to indicate that the colored people will raise a large part of the sum expected of them by the trustees. Public meetings are being held, and the colored churches,

schools, fraternal and secret organizations, business leagues and individuals are contributing as they are able. The teachers and employes of Tuskegee Institute, out of their modest earnings, have contributed, in cash and pledges to be paid before June 1st, \$3,742.60. The students also are planning to contribute, in a desire to help in the perpetuation of the work.

Christian American Indians

PAUL BALDEAGLE, a full-blooded Indian, wrote in *The Student World* of the situation among his people:

"The Indians of the United States are in pressing need of Christian leaders, who can bring Jesus Christ as a real, living, personal Savior to the multitudes of Indians, who know Him not as such, altho they profess to be Christians.

"There are quite a large number of schools for Indian boys and girls at which the needed leaders can be successfully trained. Some of these schools are maintained by the Government; others are provided for by certain denominations. Thousands of Indian boys and girls are thus educated yearly.

"The Young Men's and Young Women's Christian Associations have laid siege to this student body of Indians, and whereas four years ago we had 400 Indian young men who were members of Christian Associations, this year there are 1,200; two-thirds of these are in voluntary Bible classes, and many are becoming Christian leaders in their school life. One is preparing to go as a medical missionary to his race in South America. He is the first Indian Student Volunteer."

An Alaskan Indian's Sermon

ONE of the romances of present-day missions is the story of the work carried on for the last thirty years among the Indians of Metlakahtla by Dr. Duncan, "the Apostle of Alaska," who is now eighty-four years old.

These Tsimpsean Indians were among the most barbarous of any on the North American continent. They believed in witch doctors and were given over to cannibalism.

It was from such material that Dr. Duncan organized the civilized community of the Metlakahtla of to-day. The community has its own preachers and its own public speakers. Some of the sermons in the Tsimpsean language are full of eloquence and beauty.

One preacher who had formerly been vicious and high-tempered, speaking of himself, said:

"I will tell you what I feel myself to be. I am like a bundle of weeds floating down the stream. I was going down with all my sin, like the weeds, covered with earth and filth; but I came to the rapids when lo! there was a pole stuck fast and firm in the rock, and I clutched at the pole, and there I am now. The stream is passing by and washing away my filth. Christ to me is the pole. I hold to Him and am safe."

LATIN AMERICA

Porto Rico and Prohibition

THE recent Porto Rico Protestant mission conference adopted the resolution asking for the prohibition of intoxicants for the island.

After the resolution was carried the audience cheered for three minutes. Porto Rican rum is sold on the island at 10 cents a pint, and peons can get drunk on two cents' worth of this rum. There can be little doubt that there would be no comprehensive or effective dry laws passed now if the matter were left for settlement in the island itself. Isolated as it is, Porto Rico can be sealed up as tight as a drum. And for those who have suffered from the effects of too much liquor there can be no gainsaying the benefits which may be derived by having the temptation removed. There

is much money spent throughout the island for drink that might better go for bread. That the insular revenues may suffer by taking away the alcohol taxes probably is true, but there is no particular reason why the Government should live so largely on a business which may so easily become a vice, and with an intelligent, responsive, elective legislature there is every reason to believe that ample provision would be made promptly for other means of revenue.

Signs of Harvest in Mexico

METHODIST workers in Mexico report many encouragements in the lives that are being touched and changed. For example, in Queretaro, a married couple who for years had prayed to images received the Gospel with such joy that they immediately destroyed the image they formerly worshiped. They are now worthy members of the Church and through their influence others have come into the fold.

A soldier in the present revolution while away from his family was converted to the Protestant faith and came home almost dreading the task of imparting the news to his family. His joy can be imagined when he discovered that the family had also been converted and were faithful attendants at the services. It was indeed a happy reunion.

At one time a Catholic family came to the parsonage in Mexico City for refuge and, of course, were asked to be present at the daily family worship. When they left they said to their hosts, "Please pray for us, for we see that you have a most direct and beautiful way of talking with God and we want you to intercede for us."

Reaching Chilean Young Men

THE membership of the Valparaiso, Chile, Young Men's Christian Association is 337, of whom 118 are Chileans, the others English, German, and other foreigners.

A Bible class organized last June with an enrolment of four has increased to twelve, including one Ecuadorian. It is hoped that these men will become leaders in opening other Bible classes. Religious work has been carried on through personal interviews. The following is typical. The man interviewed is the Chief Quartermaster of the Chilean Army, a man of thirty years. He does not profess to belong to any church but accepts the ideals of the Association. He says there are many men like himself who will have nothing to do with the Church and therefore call themselves unbelievers, but they are not unbelievers as practically all of them believe in the spirit of Christianity. Forty men, mostly Chileans, were interviewed for the purpose of setting before them the ideals of the Association, preparing the way for a more active propaganda in winning them to Christ. Only a very few men really know Christ, but all of them are open to influence. A prayer group organized with four men, in 14 sessions had a total attendance of 56.—*Foreign Mail*.

Evangelical Conference in Argentina

WITH the object of widening the outlook, deepening the spiritual life, and fostering the spirit of brotherhood among members of Spanish-speaking churches in the southern part of the province of Buenos Aires, a conference was held in Tandil from March 4th to 12th, representatives being present from most of the Protestant churches. A more cosmopolitan gathering it would be hard to find, many nationalities being represented. During the week morning and evening sessions were held.

Some of the meetings were given up entirely to the testimonies of the members of the churches represented, all of them, while telling of differing spiritual experiences, witnessing to the truth that "the Gospel of Christ is the power of God unto salvation."

In the town they were celebrating

carnival, with all its frivolity. The missionaries formed into procession and sang choruses as they marched along the street, arousing great interest among the onlookers.

One of the best features of the conference was the fraternizing of the members of the different congregations. The plan is to make the conference an annual affair.

Baptists to Enter Brazil

THE important Brazilian state of Parana has been opened to Baptist missions. A pawnbroker, who was also a fairly well-to-do jeweler, heard the Gospel preached in the streets of Santos, received a tract and went home to read it. The pages were read again and again and finally brought conviction and salvation. The reader sold all that he owned and dedicated his life to the spreading of the good news. Using the means at his disposal, he printed tracts, paid his own expenses as he traveled about selling Bibles, and finally settled in Paranagua, where he built himself a home and a large hall for preaching purposes. Groups of Christians began to be gathered which were ultimately organized into a church unconnected with any denomination. Some time afterward its evangelist leader, exhausted by his labors and anxious to see the work established on a firm basis, made approaches to the American Baptist Mission in Brazil and the whole body of 250 members was incorporated in the Baptist Church of Brazil. Mr. Pettigrew has been sent to aid in this reorganization and has been doing a great work since his arrival.

EUROPE

John R. Mott in Europe

ON May 29th, Dr. John R. Mott sailed for England to spend two months visiting the various countries of Europe. He plans to spend some time in England, France, Germany, Austria, Russia,

Switzerland, Sweden, and Norway, and may visit Italy and Turkey as well. No public meetings of any kind have been called, the object of his trip being to inspect the vast work which the Young Men's Christian Association is conducting for the millions of men under arms and in prison camps. We can not estimate the possible outcome of his visit in drawing more closely those international bonds of Christian fellowship which he has helped to create in past years.

Spanish Attack on a Colporteur

A SPANISH paper reports an attack upon an agent of the British and Foreign Bible Society in Bilbao. "Mr. Arbiza had been threatened, so that it was deemed necessary to give police protection to the Scripture booth which he had set up in the annual Bilbao fair. This year the agents of the clericals broke in upon him and poured vitriol over his stock of Bibles. In trying to rescue a part of the books, Mr. Arbiza was burned about the hands and his clothing was injured. Some of the Bilbao newspapers condemned the action, while three others objected to the heretical character of the Bible. The people of the city came in large numbers to express their mortification at the deed and, as usually happens as a sequel to such cases, more Bibles were sold than ever."

Work for Women in Munition Centers

WAR conditions in Great Britain have brought to the Young Women's, as well as to the Young Men's Christian Association, special opportunities for service, which have been quickly seized.

In crowded munition areas, where the rattle and clank and whirr of machine and death-spelling engines make the music of the weary day; in rushing military centers; in the heart of big cities, where hundreds of women have left country homes in order to enter into

the commercial life of the hour—in all these places a work of grace is going on in the name of the Lord Jesus. In the munition centers the Young Women's Christian Association has erected cheery huts, which serve as canteens, rest-rooms, Gospel centers, and in some cases have included sleeping accommodations.

This is the supreme opportunity of winning the women for Christ, as it is the great opportunity of winning the men. The women are gathered together in vast numbers, and in the huts of the Young Women's Christian Association there are possibilities of evangelism the like of which have not been seen in peace-time. The women and girls who never dream of going to church in the ordinary way are now within reach of the Association, and the very best use is being made of the opportunity thus presented.—*Life of Faith*.

France and Islam

THE French Government has laid two bills before Parliament, providing for measures to be adopted in order to show the gratitude of France for the loyalty of her subjects in North Africa.

One of the bills provides for the creation in Mecca and at Medina of two large caravanserais, bought or erected at the expense of the French Government, where pilgrims from Northern Africa may obtain shelter free.

The second bill provides for the addition to the Inter-ministerial Commission for Moslem Affairs at Paris of Moslem councillors, thus allowing natives to be represented at the seat of the central power.

War Prisoners in Russia

IN connection with the acceptance by Rev. Fred P. Haggard, D.D., Home Secretary of the Baptist Foreign Mission Board, of the call of the International Committee of the Young Men's Christian Association to go to Russia to take charge of the work being conducted there on behalf of the German, Austrian and

Hungarian prisoners of war, these striking statements have been made concerning the war work of the Association.

There are more than four millions of men and boys in the prisoner-of-war camps of the countries on both sides of the struggle. Of all the countries where these prisoners of war are found, Russia affords possibly the most significant opportunity. In European and Siberian Russia, chiefly the latter, there are to-day concentrated in scores of prison camps over one million Teutonic soldiers. The International Committee of Young Men's Christian Associations have been granted the unique privilege of entering all of these camps and of organizing practical Christian work on their behalf. What lends even larger significance to this movement is the fact that the Russian Government has given permission to work among the Teutonic prisoners on condition that Germany and Austria would give similar permission to the International Committee to do a similar work among Russian prisoners.

Mission School in Salonica Burned

ONE of the most promising institutions of the American Board's work in the Near East is the Agricultural and Industrial Institute in Salonica. On April 15th, the main building of this school, with most of its contents, was destroyed by fire. Soldiers from a nearby French aviation camp helped very much in fighting the flames, but the fire spread so fast that it was impossible to save half the equipment and furnishings, to say nothing of personal effects. Some of the boys are now sleeping in the hay mow and the others are camping in out-buildings.

Before the fire was over two contributions of 100 francs each were handed in from among the English and French military who came to help; and friends from two military hospitals sent over food and blankets, so that no one had to go cold or hungry.

Later gifts, together with the insurance money, will make possible a start on rebuilding, tho the increased cost of all building materials is a matter for some anxiety. The lost apparatus, tools, furniture, library, etc., can not be easily or quickly replaced, but the school will continue its work even tho under difficult conditions.

The Moravian Crisis

THE international position of the Moravian Church and its missions has been greatly tried through this world's war. The entire Unitas according to the report at the close of 1914 numbers 46,133 members. They are distributed as follows: German Unitas with 433 missionary people, 8,765; Bohemian congregations, 1,267; British Units, 6,574; North American, 22,348; South American, 7,037; missionaries besides Germans, 150.

In the mission administration all three Unitas provinces are represented according to the constitution. The position has become more acute, because many friends without the Moravian Church help their mission. The German brotherhood, in spite of the close international relationship, has always been very patriotic. In England, the German origin of the church and its name "Moravians," was until the most modern time a great stumbling-block toward its development, and for this reason the national side of the English brotherhood was more and more emphasized. Of the German Moravians, 934 were in the army the 8th of November, 1915; 90 had fallen; 13 missed, and 17 imprisoned. Of the English, several hundreds had volunteered for the army, who, like the rest of their nation, believe they are fighting for a good and just cause. How, under these conditions, the historical international relationship of the Moravian Church can be maintained, is a serious question for its members on both sides of the canal and the ocean.

MOSLEMS IN ASIA

A German Report from Palestine

THE *Moslem World* quotes the following, with the heading "Is this Sarcasm?"

"The war has had its effect on the Holy Land," says *Der Bote aus Zion* (Zion's Messenger), a Berlin paper devoted to German mission work in Palestine, "and that effect has on the whole not been unfavorable. The Hill of Golgotha and the Mount of Olives have been awakened to a new life by the tramp of the Turkish troops, which drill there daily. At Jerusalem a score of monasteries and convents, formerly occupied by enemy missions, English, French, and Russian, have been transformed into barracks, and their halls and galleries now resound with the military commands of officers. On the whole, the spectacle presented by the Holy Land is an extraordinary one. Everywhere one sees motor cars, aeroplanes, machine guns, buffaloes, and oxen-drawn cars, laden with munitions, going through the lanes and along the fields once trodden by the apostles and the patriarchs, while the construction of military roads through the desert, over the mountains of Judea, in the outskirts of Jericho, does not cease by night or day. Truly, the dry bones are made to live again."

An Armenian's Hope

THE following letter from an Armenian, now in Asia Minor, shows the kind of faith some Armenian Christians possess:

"God can still shut the mouths of lions. Do you realize that He has truly done this during many years? We now understand how great a miracle it is that our nation should have survived so many years in the midst of a people like the Turks. Into what demons can men change themselves! I fear they are planning to kill some of us, to starve others, to drive the rest into the desert. So I have little hope of seeing you again in

this world. But do not doubt that I will do all possible to encourage others to die bravely and may God aid me to die as a Christian. May this land see that if we can not live longer as men, we can die as men! And may many die as men of God! May the Lord pardon this (Mohammedan) people their sin! They sin through ignorance. May the Armenians by their death be able to show forth the life of Jesus, since they can not render testimony with their lives! May we soon see many Moslems become followers of Christ! And may this war soon end that the Moslems may be saved from their cruelty. For day by day they become more demoniac and their character is degraded by the tortures which they impose on their victims. Our expectation is in God, out of love to Moslem no less than to Armenian. May He soon manifest Himself!"—*Record of Christian Work.*

American Schools not Closed

A WAY has been found to continue at least some of the mission schools in Turkey during this time of war. *The Christian Guardian* gives this note: "A ban was placed on the language of all the belligerents; and French, Russian, Japanese and English became forbidden tongues. Of course, this affected United States schools and United States citizens in Turkey; and the United States Ambassador protested most vigorously. However, a Turkish firman had been issued and could not be recalled, being like the laws of the Medes and Persians. But, to please the United States Ambassador, another firman was issued giving full permission to all and sundry for the use of the 'American language.' And the folks concerned very quickly acquired this new tongue, and were safe from official interference. Great is diplomacy!"

Awful Scenes in Erzroom

INDESCRIBABLE things happened in Erzroom just before the Russians captured the city. Out of 20,000 Armenians

only 200 escaped death or exile. Thirty of these were saved in the house of Mr. Stapleton, the American Board representative.

The Moslems came several times and demanded that the Armenian girls be given over to them. Mr. Stapleton answered, "You must kill me before you can touch them." A plot to fire the house was discovered and the situation daily became more desperate, until at length Mr. Stapleton said, "If the Russians do not arrive to-day I feel sure that our time has come." That night the magazines in the Erzroom forts exploded, the shock breaking most of the windows in the Stapleton house, and breaking all the windows in the hospital near by. The Turkish troops fled. Then the townsfolk began looting. They were approaching the American quarters when the Russian advance guard of Cossacks entered and began to police the city. Later many high Russian officials called and were entertained at the Stapletons' house. The Turks had sent most of their wounded away; but 200 were left with no one to care for them. When Dr. (Mrs.) Stapleton and the Russian Red Cross physicians went round the hospitals they found dead in every room.

Persian Pastors Killed

WORD has come from Persia that in Bohtan four native preachers have been killed and their families either killed or carried away. Several Christian women are also definitely reported as having been carried off by the Kurds. After the first, the Kurds were inclined to care for the Christians, but the Turkish government threatened the Kurds and compelled them to complete their work. Rev. William A. Shedd, of Urumia, now in this country, comments on this news as follows:

"Bohtan, where the four preachers were killed, is the region in the Urumia field most distant from the station center. It is in the Tigris Valley, and the

Protestant community there has been marked by wonderful faith and zeal. The men referred to as having been killed were all of them simple, earnest, hard-working men, who always contributed to the peace of the community. Had matters been left to the Kurdish chiefs there is good reason to believe that they would have spared the lives of these men first of all. This word from the Christians in the Tigris Valley makes one feel for the fate of the large number in Mosul and the region north of Mosul toward the mountains."

INDIA

Breaking Down of Caste

THIS from Rev. F. E. Jeffrey, of Aruppukottai. Things are certainly moving in India:

A marvelous revolution is in progress. Twenty-five years ago the writer was stoned for innocently taking a low-caste Christian servant through the Brahmin street. The other day he sat down to a banquet with college students of all castes, including three divisions of Brahmins. All were served by servants of low-caste extraction. In Bombay, on December 28th, an all-India inter-caste dinner, organized with the avowed object of doing away with caste differences, was held. Of the 450 guests from various castes, 225 were Brahmins, 50 were Indian woman, and 20 were the so-called "untouchables!"

Meerut Mission Centenary

ONE of the principal features of the centenary celebrations of the C. M. S. mission at Meerut, India, was the procession of some seven hundred village Christians. Rev. J. F. Pemberton wrote of it:

"We marched in procession from the mission compound to the garrison church. The Bishop and twelve clergymen led the way, and then the villagers, each group with a distinctive banner—on foot and in bullock carts and on camels—fol-

lowed in a long train. We wanted our district Christians to realize that they were members of a great Church. We trust the inspiration of this day will remain with them for a long time. One of the British Territorial troops who was present was heard to say, 'When I get back to England I'll tell the people of this, and there will be no man saying, "I don't believe in native Christians."'"

Into the Depths

SOME missionary workers in India justly claim vast areas of land, or land and water, within their territory. Others emphasize the diversity of races with which they are dealing. But according to the Rev. William H. Hollister, the South India Mission of the Methodist Church, which conducts Christian work five thousand feet underground in the Kolar mines, goes deepest in its soul-saving mission.

Indian Farmers Turning to Christ

REV. E. W. FELT, of Vadala, in the Marathi Mission, writes:

"It is the farmer caste that presents the biggest opportunity. They constitute the sturdy middle class of India, and in our district, tho years of work have been done among them, only a handful has actually become Christian. They are deeply conservative and not very responsive to a purely spiritual appeal. Yet the fruitage of all these years of effort among them is becoming more and more manifest, until our hearts thrill with the promise.

"Our schools in the villages which had almost no high caste Hindus in them twelve or fifteen years ago are now in many cases crowded with the children of farmers eager for an education. Crowds of the fathers and mothers of these children may be gathered at any time to listen to the gospel. They are most friendly, and seek us on all matters concerning government and their fields, etc., bringing their quarrels for settlement.

"There is a new unrest among these farmers, partly economic, partly a desire for education, and partly spiritual. A society of them is working in our district, called the Truth Seekers' Society, which has as its object the throwing off of the yoke of the Brahmans, the abandonment of idolatry, and the education of the community."

The Message Bit

ANYTHING is better than indifference. The most depressing missionary situation is an easy-going tolerance. Missionary work is weakest when nobody cares to attack, when it is not regarded as effective enough to demand notice. From this point of view we may read with rejoicing the following verses taken from the *Madura Mail* after Mr. Sherwood Eddy's evangelistic meetings. Sircar is the name of a Bengali Christian, a former Brahman, who was another of the speakers:

OH! HINDU BROTHERS, BEWARE!

The fisher comes with tempting bait;
The fox it comes with cunning gait;
With luring words on us doth wait;

Beware! Beware!

Oh, friend, heed not to that Sircar,
The state his speeches can not mar,
And so thy sense from wavering bar:

Beware! Beware!

And Eddy he doth eddy 'bout;
He tries our common sense to rout.
Conversion is his faith, no doubt:

Beware! Beware!

Opium in Burma

IN the northwestern part of the Keng-tung field, Burma, the cultivation of opium is being pushed to the exclusion of other crops. There has consequently been a shortage of food supplies and rice has been very high. In addition to this, local officials have tried to force opium cultivation on Christian villages and to take away the land of those who refuse to cultivate.

The Baptist missionaries in this field

say: "This is not only a menace to our work, but is proving a serious hindrance to the suppression of the opium traffic across the border in the province of Yunnan in China."

SIAM AND LAOS

Training Siamese Inquirers

ONE of the encouraging features of this field," writes Rev. J. A. Eakin, of Petchaburi, Siam, "is the large number of people who have given their names as willing to give up their former religion and accept Christ as their Savior and Lord. The various lists of inquirers now total up more than a thousand names. Of these, 154 have been baptized. The mission has recently adopted a method of receiving these inquirers as catechumens, requiring them to make a public promise to renounce their former religion, accept Christ, repent of their sins and forsake them, observe the Sabbath, practise monogamy, and study the Scriptures. In addition to those baptized, twenty-eight have been received as catechumens by this method.

Each of our evangelists has the list of questions prepared for those who wish to be enrolled as catechumens, and they are expected to instruct all inquirers who show sufficient interest, so that they will understand clearly what is involved in the catechumen pledge. Thus, while the roll of inquirers is being constantly lengthened by the addition of new names, we are giving our attention mainly rather to intensive work in the way of developing those already won over in the graces of the Christian life and in the knowledge of the truth as it is in Jesus.

Influence of the Gospel in Siam

"I BELIEVE that a Christian rebirth is quietly taking place in the kingdom," writes L. C. Bulkley, M.D., a Presbyterian missionary in Siam. "Apart from any effort on our part, Christian teachings are being quietly appropriated by Buddhists, and imparted by officials,

whose lives are quite different from the officials of some years ago.

"Not only we missionaries have seen that more is needed. Something must be added to the religion they have; the people here feel it themselves. The Holy Spirit is now preached by some, as tho a part of Buddhism. Recently at a gathering of the headmen of a small adjacent village, our Governor talked to them at some length on the virtues of honesty, mutual helpfulness, monogamy, etc., in a very kindly and fatherly spirit, finishing up by saying, 'Now all this is the religion that we believe in, and so we must practise these things.' An old man now a Christian two years or so, laughed as he reported it afterward, and said, 'How many years was I a Buddhist, and I never heard anything like this in their teaching!'

"Let us pray that they will see what they really need is the whole Gospel, which is offered them!"

CHINA

Schools for the Blind in China

THERE are over 300 blind pupils in the various schools which have been opened for them by missionaries in South China. Among the best known of these institutions are the "Ming Sam Schools for the Blind," in Canton, where the opportunity to minister to these unfortunate ones is limited only by the funds in hand. Dr. Mary W. Niles, who is in charge, writes: "We feel that our most important work is to train our pupils for self-supporting professions or trades; to arouse in the parents and the general community a feeling of responsibility for training and making the blind useful, and to break down the bond of superstition and vice which oppress them.

We already have three girls whose families are supporting them wholly in school, and a number of others pay partial support. The boys pay their own board. When we can demonstrate that our graduates can always support them-

selves we will have no lack of boys in our school. The graduates of our Ming Sam School for Blind Girls can do very creditable work in knitting, and most of them are employed as Bible readers or teachers and are proficient in church music, vocal and instrumental."

Nearly all the graduates of these schools are in Christian work and are employed by the various missions.

Difficulties in China

SOME faint idea of the difficulties that are encountered in mission work can be gained by a consideration of the vastness of the country and the diversity of the dialects. The area of China is 3,913,560 square miles, and the total railway mileage is under 7,000. The roads are poorly constructed and badly kept; consequently, traveling is arduous and slow. On the other hand, there are numerous canals and navigable rivers which facilitate communication. In regard to dialects, the actual number in use throughout China can not be stated, but an estimate, said to be conservative, has placed them at over 300. Knowledge of the Mandarin dialect is general among the official classes throughout the country, but for intimate work among the people a knowledge of the local dialect is essential.

Slave Girls Sold in China

CHINESE slave girls are found in large cities, such as Shanghai and Canton, and refuges for these unfortunates have been opened by missionaries. Many will, however, be surprised to learn that girls throughout the country are sold as slaves, and that the province of Szechuan is probably the greatest slave market in China. Bishop D. T. Huntington, of the Protestant Episcopal Mission of Anking, says of this: "When I was stationed in Ichang I learned a good deal about the way in which the trade is carried on. Ichang is at the mouth of the Yangtze gorges, and all the traffic of

Szechuan with the rest of the Empire passes through it. Most of the slave traffic is illegal, as the Chinese laws regarding it are quite strict in theory. Some of these girls are bought from their parents, but more are kidnapped and brought down the river in the junks under hatches. A friend of mine was coming down from Chungking and had noticed nothing peculiar until he was within a day of Ichang. Then he saw a little hand come up through the forward hatch. He pulled up the hatch and found six little girls below. They were taken away that night, so he was unable to do anything about them. My Chinese friends have told me that at least 1,000 girls pass through Ichang in this way in the course of a year."

Borden Memorial Hospital in Kansu

FROM Lanchowfu, in far-away Kansu province, Mr. George Andrew, of the China Inland Mission, writes:

"The Borden Memorial Hospital, which is now partly built, on the bank of the Yellow River, outside the city, is a center of Gospel light, where Dr. and Mrs. King, Dr. R. C. Parry and helpers minister to the sick. Patients come from long distances, among them Moham-medans, the winning of whom for Christ is one of the great problems confronting us.

"I do not know where we could find more willing hearers of the Gospel than at Lanchow, whether in the street-chapel or on the streets. Many Mohammedans come and listen with pleasure as the unity and spirituality of God are declared, and the falseness of idols exposed; but they dislike to hear of salvation by Christ. The truths of His divinity and of His death on the cross are derided by them."

Results of a Y. M. C. A. Campaign

THE way in which its methods can be adapted to conditions in many different countries is one of the significant features of the work of the Young

Men's Christian Association. The following report from the association in Tientsin is an illustration of this:

"A two weeks' membership campaign brought in 775 members and \$7,400. The team which stood far in the lead was headed by the leading citizen of Tientsin, Mr. Yen Fan Tsun. His warm support and effort will mean much to the organization in this city. Mr. Yen was formerly at the head of the National Board of Education and is a man to whom all educators look for advice and example. Among the prominent members received were three sons of President Yuan Shih Kai, who are resident in Tientsin. Several of the most prominent campaign workers have since decided to become Christians."—*Foreign Mail*.

Revival Meetings in China

THE evangelistic work of Rev. and Mrs. J. Goforth has been greatly blest at various points in China. At their meetings at Hsuechowfu in Kiangsu province the heathen attending the services were awed at the scenes of manifest judgment. They said the living God was present in the assembly, and many of them decided to become Christians.

Mrs. Goforth summarizes the work in *The Life of Faith*:

"Dozens of the students declared their purpose to become preachers of the Gospel. Hundreds promised that at the least they would strive to win one soul before the close of this year. On prayer and Bible study the whole audience seemed resolved. A wonderful feature was the hundreds of one-sentence testimonies to blessing received. Whole families testified that they had been made new. Some said they now had a new church. The heads of both the boys' and girls' schools said they have new schools, not a pupil, as far as they knew, left unconverted. All the leaders said the blessing poured out upon all was beyond what they had asked or thought. The missionaries said

they never saw prayer like this before, and some said that neither did their weak faith lead them to expect it."

Bishop Brent's Report on China

SPEAKING before the Episcopal Board of Missions, Bishop Brent, who had just returned from the Far East, said: "I touched at various points in the Orient and took the opportunity to come into contact with the mission work at each point.

"China to-day presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the Republic was established. But let me tell you that the opportunities in China for Christianity to-day are ten-fold more than they were six years ago. The opportunity is increasing by leaps and by bounds. Again let me beg of you, in the name of Christ and in the name of the Orient as a whole, not to close the door of opportunity, but to think in the terms of the Kingdom of God first, and dollars and cents afterward."

JAPAN—CHOSEN

Japan's Progress

THE Japanese are rapidly becoming the most educated people in the world. At the present rate of progress Japan will soon have the smallest per cent. of illiterates and the largest per cent. of children of school age in attendance in her schools. The National Christian Educational Association, and all the Protestant missions of Japan have made plans for a great interdenominational university, and the advanced schools for girls are getting together in projecting a great Christian College for Women to open in 1916. Japan is more open to Christianity than at any time since the early eighties, and if the seven or eight schools for men will advance their standards sufficiently and cooperate cordially with the proposed Christian university,

Christianity will again occupy a position of recognized leadership.

Buddhists Start Sunday-schools

THE rapidly increasing interest in Japan in the coming convention of the World's Sunday-School Association at Tokyo has challenged the attention of the Buddhists. The children who, they think, should follow their parents in the Buddhist faith are going into the Christian Sunday-schools, and the priests realize that they must keep hold of these young people if Buddhism is to continue. As a result they are showing signs of aroused activity in many quarters. In commemoration of the emperor's coronation hundreds of Sunday-schools are to be started in the Buddhist temples, where the children of Buddhist homes may receive instruction in the tenets of their faith, after the order of the Christian Sunday-schools. For a time the priests have influenced the Buddhist teachers in the public schools to tell their pupils they must not attend the Christian Sabbath schools, but when this was reported at a conference held in the home of Count Okuma immediate steps were taken to put a stop to it.

Influencing China at Tokyo

THE Chinese students who have come to Japan in the last few years have been largely picked men, and generally better prepared than those who came earlier. A natural process of selection among these has left chiefly those of more serious purpose and better staying qualities, those destined in time to have the greater and more enduring influence upon their native land. From this point of view the winning of the Chinese students in Japan to Christ is seen to be of increasing importance.

There are two churches for Chinese students in Tokyo, and the Young Men's Christian Association is working in close connection with them. There are in Tokyo at present 98 baptized members. Others not affiliated with either church bring the

total number of Christian students up to 110 or more, about 4 per cent. of the total. Certainly in no community in China will there be found so large a proportion confessing Christ as among this great group of China's modern *literati*. As large a percentage of the whole nation Christian would mean a Church in China 16,000,000 strong.—*Foreign Mail*.

Progress in Korea

IN spite of some serious problems connected with missionary work and some very delicate matters that have arisen in the relations of the missions with the government, the past year has been one of phenomenal progress along all lines of Church activity. According to the figures in the *Christian Movement in Japan*, the total number of additions by baptism to all the Protestant churches was 9,019. The total number of communicants is reported as being 82,325, of which number about 60,000 are in connection with the Presbyterian churches. Some progress has been made in establishing better relations between the Christian churches and "the powers that be." The government has made less use of its military arm and has pursued on the whole a more kindly and conciliatory policy in dealing with the native people than was the case two years ago, the results of which will show the wisdom of that policy. At one time some foolish native enthusiasts in northern Korea started an uprising which, however, did not assume formidable proportions and was quickly and summarily suppressed.

AFRICA

Moslem Woman Defies a Sheikh

MRS. S. M. ZWEMER has been conducting a small school and Sunday-school in a Mohammedan quarter of Cairo. One Sunday when Dr. Zwemer made an address, the room was crowded with children and their parents and friends.

The next day one of the leading sheikhs of the neighborhood came to in-

terview the Moslem woman who owns the house in which she had rented a room for this school.

"You must not permit that Christian missionary to come again nor must you allow the school to meet beyond to-day. That missionary who came to speak yesterday said such attractive things about Christianity that if he should continue there would soon be no Mohammedanism in this neighborhood. Say to him that you have done with him and his wife at once."

To the astonishment of the sheikh the Moslem woman answered independently: "I shall do nothing of the kind." This is a forecast of the emancipation of Moslem womanhood from the dominion of the sheikh.

A Moslem School in Egypt

MOSLEM young people are eager for Bible study. In the center of the Nile Delta lies Tanta, a city of 70,000—largely Moslem. In one of the poorest quarters of this city a Sunday-school has been started for the children gathered from the streets. Rev. Stephen Trowbridge, Sunday-school secretary for work among Moslems, describes a recent visit to this school:

"The upper floor of a house has been rented, and we found every class-room full to overflowing with Mohammedan boys and girls. When this work first started, the children who came were of the poorest and could not read a line, but recently some very bright boys from the government schools have been attending. They also are Moslems, and as Sunday is one of the regular school days, they came directly from their classes to this Sunday-school. I saw a number of them with their Korans tightly clasped under their arms listening most intently to the lesson, which was from the Book of Acts. Some of the questions they answered with quick intelligence, altho they know almost nothing about the Bible as yet."

"Another evidence of interest in Bible

study," writes Mr. Trowbridge, "is found in the Girls' college, Cairo, which is under the direction of the American mission. Never in the history of the college has there been such a demand for the Bible. Moslem, Jew and Christian alike come, saying, 'Please send for a Bible for me.' A new Syrian teacher said that the thing which imprest her most in this college is that, when she looks over the crowded room full of girls at chapel time, she can not tell from the earnest faces which are Moslem, Jewish or Christian, for all are equally attentive, eager and responsive."

Necessity the Mother of Invention

THEY were issuing a natural science reader from the press of the West Central African Mission. It seemed that such a text-book without any illustrations would be a tame affair. But there were no cuts available. So Dr. Stokey set himself to make some. Pouring a thin coat of plaster of Paris over a model, he then carved out the figures from pictures found in Webster's Unabridged Dictionary. No one could mistake "the camel" and "the lion." The ingenuity of our missionaries is constantly being witnessed. It is interesting to learn that Dr. Stokey thus unwittingly repeated the first experiments of the engravers in making metal cuts.

OBITUARY NOTES

Dr. C. B. Newton of India

DR. CHARLES B. NEWTON, for nearly fifty years a missionary of the Presbyterian Board in India, died at Jullundur City, north India, April 11th. Dr. Newton was born in India, nearly seventy-five years ago, son of Dr. John Newton, who was one of the first missionaries of the Board to the Panjab, going out in 1834. He spoke fluently Urdu, Panjabi, and Hindi, and was well read in Sanskrit. During the past twenty-five years Dr. Newton, in addition to

being treasurer of the mission and giving a general oversight to other branches of the work, devoted a large part of his time to work among the "untouchables" or low caste people.

He left in Jullundur two sons and a daughter, all in the work of the Mission. As a native of India, Dr. Newton had a perfect command of the vernacular and a brother's understanding of the hearts of the people. With this equipment he combined a single-eyed devotion to the work of the Gospel, unusual practical sense in business and accounts, untiring energy, and a spirit of absolute fidelity to all duty, whether great or small.

Sir Alexander Simpson of Scotland

BY the death of Sir Alexander Simpson, the Christian Church has lost one of its truest and most faithful sons. A distinguished medical Professor in the University of Edinburgh, he put himself and his professorship at the feet of his Lord, and strove as few men in his profession have striven to make it a hand-maid to forward the interest of the Kingdom of God. And God honored him in his endeavor. On one occasion, when a delegate to a great medical conference at Rome, he had St. Luke's Gospel printed in Italian and nicely bound, as a gift for all his colleagues with the golden letter-press outside, 'A letter from a good physician.' His home was open to strangers from all countries, but no one could enter it and not realize how true it was of him: 'As for me and my house, we will serve the Lord.'—*Medical Missions*.

Rev. P. H. Moore of Assam

REV. PITT HOLLAND MOORE, who died in March, in the hospital in Calcutta, in the sixty-third year of his age, gave to the Baptist Mission in Nowgong, Assam, thirty-six full years of strong, invaluable service, the influence of which will go on for the years to come.

BOOKS ON MISSIONS AND MISSION LANDS

Black Sheep. By Jean Kenyon Mackenzie. Illustrated. 8vo. 313 pp. \$1.50, *net.* Houghton, Mifflin Co., Boston, 1916.

For living interest and literary style this is easily the leading missionary book of the year. Miss Mackenzie, who was for some years a missionary among the blacks of West Africa, describes in her delightful home-letters the daily scenes and experiences that stirred her woman's heart. They give an intimate picture of life in the Kamerun country. One is reminded of Miss Amy Wilson Carmichael's "Things as They Are in India," except that these descriptions are less depressing.

With a woman's sympathetic touch and keen perception, Miss Mackenzie tells of African women's suffering and of little black children's play, of African dancing and feasts, of markets and palavers, of sins and follies, of vaccinating two hundred and forty people in one day in a church, of hunger for better things, and of the missionaries, methods of satisfying such hunger.

There is no better book to place in the hands of an intelligent woman interested in humanity but not in missions. The reading of Miss Mackenzie's experiences is to win converts at home for the work abroad. To begin is to finish.

Fifty Years of Association Work Among Young Women. By Elizabeth Wilson. Illustrated. 8vo. 402 pp. \$1.35, *net.* National Board of Y. W. C. A. New York, 1916.

The Young Women's Christian Association has had a remarkable history. Fifty years ago the work was organized in Boston and to-day has spread over the world. The Association was founded to help self-supporting girls in cities, but it

has branched out into student centers, into rural districts and into the mission fields. One of the most active leaders was Miss Grace Dodge, of sainted memory, who has been succeeded as president of the National Board by Mrs. Robert E. Speer. It is a great work, thoroughly organized and efficient in many lines of work.

Miss Wilson has produced a book, not only valuable as a history of the movement but interesting and full of suggestions for all workers among young women.

Mohammed or Christ. By Samuel M. Zwemer. Illustrated. 12mo. 292 pp. \$1.50, *net.* Revell, 1916.

Dr. Zwemer is the American apostle to Moslems. His pictures of Islam capture the attention, his arguments convince and his appeals win both recruits and support. His latest volume is a series of articles and addresses on the Moslem situation in various lands—Russia, Africa, Arabia; the dying forces of Islam, the stumbling-block of the Cross and the changing attitude of educated Moslems. The volume lacks unity and continuity of thought but it does not lack fire and facts that compel attention. Dr. Zwemer is up-to-date and reliable in his facts; moreover, he knows no other way of saving Mohammedans than through the living faith in Jesus Christ, the son of God. These fifteen chapters are worth reading more than once.

Leaves From the Log of a Sky Pilot. By Wm. P. Puddefoot. Illustrated. 8vo. \$1.00, *net.* The Pilgrim Press. Boston, 1916.

If any one is inclined to think that there is less of romance and adventure

in home missions than in foreign, he should read the life of Mr. Puddefoot, one of the most picturesque figures of the home mission field of the northwest. His thrilling experiences and encouraging success as a "Sky Pilot" stimulate, while the mixture of humor and pathos makes this an intensely human document. Mr. Puddefoot is a man—a strong man—a Christian pioneer, and the story of his varied career reveals the hellish conditions of many lumber camps, the Herculean task that awaited the missionary who entered them, and the power of God to transform the most degraded and hopeless men and women. The early part of this missionary's life is especially stimulating as it was devoted to the search for lost men. The latter part of the life has been spent more in seeking to arouse the Churches.

Was it Worth While. The Life of Theodore Storrs Lee. By some friends of his. Illustrated. 12mo. 178 pp. 50 cents *net*. The Association Press. New York, 1915.

Charles E. Hughes, Republican candidate for President of the United States of America, writes the foreword and pays his tribute to the noble character here portrayed. Various friends tell the story of different periods of his life. This takes from the unity of the biography, but gives variety in viewpoint. Theodore Storrs Lee was born in Cleveland in 1873, and after graduation from Amherst College and Union Seminary, went to India as a missionary. His life and character made a profound impression everywhere, for he was a genius and a man of force. His talents were many and were put to good account. He was a personal worker in college, a friend in need, a hard worker and beloved by all. The book is full of incidents that show the young man's human sympathy and Christlikeness. Theodore Lee died in 1911 at the early age of thirty-eight, yet he had made his mark upon his fellow men.

In the Wake of the War Canoe. By W. H. Collison. Illustrated. 8vo. 352 pp. \$1.75, *net*. E. P. Dutton & Co., New York, 1916.

In his forty-three years among the Indian tribes of British Columbia, Archdeacon Collison saw them change from pagans to a civilized community. He followed William Duncan in his work among the Tsinsheans of old Metlakhtla and the other tribes of Western Canada. The history is full of incidents and evidences of the power of God. Conflicts with medicine men, unscrupulous white-traders and other enemies made the archdeacon's life adventurous. The Indians are a picturesque people and their customs and traditions are exceedingly interesting. One wonders, on laying down the volume, why all the Indians of North America have not yet been evangelized—after nearly three hundred years of work among them.

Missionary Crusaders. By Claude Field. Illustrated. 220 pp. \$1.00 *net*. Fleming H. Revell. 1916.

There is no field of literature more rich in stories of heroic achievement and adventure than the history of missionary pioneers. There is here variety and self-sacrifice, danger and daring, exploit and achievement. We read of John Eliot and the American Indian wars; Hans Egede and the gluttonous Greenlanders; William Duncan and the Metlakhtla cannibals; Robert Moffat and the terrible Africaner; the black Pishop Crowther and the people of the Niger; Schwartz, the holy apostle to India, and Dr. Wolff among the brigands of Bokhara. These are stories to captivate boys and to direct their ambitions to the life worth living.

A Hero of the Frontier. Life of Dr. Pennell for Boys. By Alice M. Pennell. Illustrated. 8vo. 209 pp. \$1.00 *net*. Fleming H. Revell Co. 1916.

This is the story of the man of whom a British officer in India said: "The pres-

ence of Pennell on the frontier is equal to that of two British regiments." He was a remarkable man with a wonderfully stirring history among the fierce and fanatical tribes of the Afghan frontier.

This life-story is written for boys, not in a style adapted to very young boys, but for young men interested in games of other men, in camping out, in contact with wild tribes and in a missionary's adventures. Pennell is a man that it will be good for boys to know—and they will like him. The half-tone illustrations are attractive.

Happy Childhood, the magazine published in Shanghai for Chinese children, under the auspices of the Interdenominational Committee on Christian Literature for Oriental Women and Children, has been so successful that its editor, Mrs. Donald MacGillivray, undertook at Christmas time another venture along the same line, and published "A Picture Book for Chinese Children," using some of the cuts from *Happy Childhood*. The edition of 600 was rapidly sold and an appetite for more Christian reading was whetted by this enterprise.

Carol—A Sweet Lover of Christ: A Memoir of a Missionary Child. 12mo. 169 pp. 2s. 6d. Marshall Brothers, London, 1915.

Carol lived in India and was an unusual child—especially in her grasp of Christian truth and in her earnest interest in the spiritual welfare of others. The memoir is composed for the most part of letters delightful, religious but girlish letters. Many adults will find spiritual help from this story of a triumphant little life.

The Will of God and A Man's Life Work. By Henry B. Wright. 8vo. 280 pp. 60 cents. Association Press. New York, 1912.

These studies have already helped men and women to discover the will of God in reference to their life work. They will help others. Arranged as daily Bible studies, they are also a helpful

guide to a clearer knowledge of the Bible and an inspiration to Christlike living. The arrangement is topical and the verses are scattered, so that unfortunately it is not a guide to consecutive Bible reading.

The Life Abiding and Abounding. By W. H. Griffith Thomas, D.D. 12mo. 79 pp. 40 cents, *net*. **The Acts of the Apostles.** By W. H. Griffith Thomas, D.D. 12mo. 50 cents, *net*. The Bible Colportage Association, Chicago, 1915.

Two very useful books for missionaries and students of missions. The first consists of deeply spiritual Bible studies in prayer and meditations—breath and food for the soul.

The second contains outline studies in primitive Christianity—very helpful for those who are working in fields where problems are presented like those that faced the early Church. It is an excellent guide to the study of The Acts.

NEW BOOKS

How to Learn a Language. An Exposition of the Phonetic Inductive Method for Foreign Resident Language Students. A Direct, Practical, Scientific Way of Mastering Any Foreign Tongue. By Thomas F. Cummings, D.D. 16mo. 90 pp. Author, New York, 1916.

Paradoxical Pain. By Robert Maxwell Harbin, M.D. 12mo. 212 pp. \$1.25, *net*. Sherman, French & Co., Boston, 1916.

The Children of the Lighthouse. By Charles Lincoln White, D.D. Illustrated. 12mo. 84 pp. Cloth 40 cents, *net*. Paper 25 cents, *net*. Association Press, 124 E. 28th St., New York, 1916.

Old Spain in New America. By Robert McLean and Grace Petrie Williams. Illustrated. 12mo. 161 pp. Cloth, 57 cents. Paper, 35 cents. Association Press, New York, 1916.

Black Sheep. Adventures in West Africa. By Jean Kenyon Mackenzie. Illustrated. 8vo. 313 pp. \$1.50, *net*. Houghton, Mifflin Co., Boston, 1916.

South American Neighbors. By Homer C. Stuntz. Illustrated. 12mo. 212 pp. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

Makers of South America. By Margarette Daniels. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

The Land of the Golden Man. By Anita B. Ferris. Cloth, 50 cents. Paper, 30 cents. Missionary Education Movement, New York, 1916.

A Four-Chapter Book on the Two Americas. By Robert E. Speer. Cloth, 25 cents, Missionary Education Movement, New York, 1916.

The South To-Day. By John M. Moore. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

Advance in the Antilles. By Howard B. Grose. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

Mexico To-Day. By George B. Winton. Cloth, 60 cents. Paper, 40 cents. Missionary Education Movement, New York, 1916.

Japan and America. By Carl Crow. \$1.50. Robert M. McBride, New York, 1916.

Japanese Expansion and American Policies. By James Francis Abbot, Ph.D. \$1.50. The Macmillan Co., New York, 1916.

The Japanese Crisis. By James A. B. Scherer, Ph.D., LL.D. 75 cents. Frederick A. Stokes Co., New York, 1916.

Japan, The New World Power. By Robert P. Porter. With 7 Maps. Oxford University Press, New York, 1916.

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